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Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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"In Demonstration of the Spirit and Power"

The Prisoner

It wasn't really difficult to spot him, even though there was a constant stream of people hurrying either to catch a plane or to return home. Malton airport was packed with people, as it usually is, late in the afternoon.

I had never met them before. But any fears that I might miss them were quickly dispelled. I saw them already while they were still far away. He, a tall man, slightly stooped as if he carries a heavy burden, and as if he is in a hurry. She, I noticed when they came closer was, as always at his side, inseparable from him, only half his size.

So this was the prisoner. The man who had spent 14 terrible years in prison for the sake of Jesus Christ. And his wife had suffered through 3 indescribable years of hard labour, for the same reason.

I was humbled at the thought that they would spend the next two days under my roof, and that they would address us, a large audience of all kinds of christians.

I am wary of glorifying people. But I knew that these people were saints of God. They knew the presence and the love of God as few others. I knew too that Revelation 14 : 4 and 5 had come true in their lives and the lives of the suffering ones they represent: "It is these who have not defiled themselves with women, for they are chaste; it is these who follow the Lamb wherever He goes; these have been redeemed for mankind as first fruits for God and the Lamb, and in their mouth no lie was found, for they are spotless."

Perhaps you already know some of their story. You may have read it in a book, or heard it out of their own mouth. But the story can stand repetition. I feel I must pass it on to you, because it so demonstrates the Spirit and power. And how we need to hear that, and to experience that.

Their story is repeated over and over again in the lives of thousands of nameless martyrs.

When communism takes over in a certain country, and you love the Lord, it doesn't take long before you can expect a knock on your door. It is the secret police. They can take you out of your living room, out of a meeting, or just simply off the street. And that is the last people will hear or see from you for a long time, or sometimes forever.

First they take father, then they may take mother too. And the children? They may be locked up too. And what agony it is for a father or a mother to hear the plaintive cry of some little one across the hall, call for its mammy or daddy. But sometimes, they leave the children just to fend for themselves. And woe if anyone dares to take pity on them. They will be hauled into prison for such a crime, and be given a beating from which they may never recover. Every school that discovers that the father or mother of a child is in prison will immediately kick such a student out. There are no jobs either, for children of prisoners. Is it any wonder then, that a girl, in desparation turns to the only possibility of survival, prostitution? Who will throw the first stone on a boy, young and alone, who finally breaks down, and promises to become an informer?

And in prison? Who can tell the story of the hell that one human being can create for another? They brainwash the prisoner. Beat him until there is no bone left in his body that has not been broken. They fill his body with holes by poking red hot irons into it. They place him in solitary confinement, so that he will see no human being, hear no human voice, see no sun or moon, or snow or grass for years on end. At night when he tries to forget his misery in sleep, he will be awakened by the moans, the cries, the screams of a fellow prisoner whose turn it is to undergo the treatment of the secret police. And instead of sleep, he relives the horror of his own torture, again and again.

Or they may take him in to face a wall, many days on end, without food, without drink, without sleep or rest, until his mind refuses to function and his legs are swollen to four times their size. He will be told lies such as that his wife has become unfaithful to him, that his fellow christians have renounced Christ.

One day they may take him to the toilet, as they do four times a day. But instead of finding a toilet, he may discover one of his fellow believers on the ground, tied to a cross. And he may be told to use that saint as his toilet, four or five days in a row, and then be forced to listen to a blasphemous ridiculing of his Lord. And the rest? It cannot be told. It is too terrible and too indecent. And then the prisoner may contract tb.

Those are just some of the things we heard. You may have heard them too. Some of these martyrs go to heaven straight from prison. Others live to tell the story. The story of the devilishness of man, but also of the power of the Spirit, which is far stronger than any evil man can conceive. For there in those deep, dark and damp dungeons, when the suffering is so awful that the prisoner cannot think anymore, they also experience the sweetness of God's presence as never before. They know a peace that passes all understanding, a joy and a love that is straight from heaven. They know the love of the Saviour that heals the wounds. Their heart overflows with such love that they can also love the "beasts" that have tortured them. Even though they live on one cup of dirty soup, made of unwashed intestines, a day, and a slice of bread a week, they will tithe. Every tenth week, they will save their slice of bread and offer it to a fellow prisoner a communist who used to torture them but now shares their fate. So strong is the love of God in prison that many a communist is won for Christ.

That is the story we heard that evening. Of christians who suffer unspeakably. But who will never forget to pray for their fellow believers in America. Of christians who have need that they be remembered in our prayers, every day.

I looked at them across the breakfast table, the morning after they had shared with us, the pain of torture in a communist prison, and I saw something of the terror of hell and the joy of heaven that had mingled in their hearts for so long.

It isn't easy for him to sit with you for very long. He seems so restless. But then his body has taken almost more than it can take. Still full of holes, of bones that at one time were broken, still full of pain, you wonder how he can walk and sit and stand as he does.

It isn't easy for him to converse with you for very long. It is as if his mind cannot absorb much more. He has forgotten his mathematics, how to make music, and many other things. The pain in prison drained it all out of him and it never came back. There is one thing burning in his mind. He must tell fellow christians of the plight of their brothers and sisters behind the iron curtain, he must get the message across, before his time is up.

It isn't easy for him to relax. He knows that the communists are watching him. They may come again, anytime, any place, to take him away one last time, as they vowed they would do, if he dared to speak up.

That morning at breakfast, he told us that he had not slept well. He awoke at 3 a.m., after a nightmare. He had dreamt that he was in prison. So was his wife. And they had killed her. His body is free, but after 14 years of torture, his mind is still in prison.

And yet . . . . All the scars of his body and soul are there so obviously. But there is something else too. There is a joy and peace, shining through it all, which he can only have found in the presence of God. You can see it, the love of a man, who loved those who persecuted him, as the Saviour told him. The love of a man, who in all his pain and misery, could still lead others to Christ. He is a man who has been in the presence of a holy God. A man who has already set one foot in heaven, where he will be reunited with the other martyrs, the 144,000. A man who knows that this may be soon, that his time is short, and that much remains to be done.

Why don't some of us want to hear this? Why do some of us deliberately close their eyes to the demonstration of the Spirit and power? Why don't some of us want to have anything to do with a man like Rev. Richard Wurmbrand, and the saints he represents.

"I can't sleep, it gives me nightmares," some of us say. And why shouldn't you have a sleepless night once? Why shouldn't you and I have a nightmare with those who have nightmares? Must we sleep soundly, eat and drink and have vacation and wallow in luxury, while some of our brothers sit on their bunks at night, kept awake by the screams of those who are tortured? "Remember those who are in prison, as though you were in prison with them. Remember those who are suffering as though you were suffering as they are." Heb. 13 : 3.

"He is not reformed," others say. Certainly they love Jesus, and it is obvious, that Jesus loves them, but that is not the most important. They do not go to the same church as we do.

Some claim that when we will appear before the Lord on the day of judgment, that He will ask us indeed to what church we did belong. Others deny that. Well, the Bible is silent on it. But it does tell us about one question that will definitely be asked: "I was in prison, and did you visit me?' '

Doctrine, principles, philosophy, it is all so terribly important. But the greatest . . . that is something different. That is love.

A demonstration of the Spirit and power is there where there is the greatest, love. The love of Jesus, which is responded to by love for Jesus. Like in the dungeon. In the suffering of solitary confinement. Where they are faithful to death. Do you love too?

Jack Quartel

250 TIMES GREATER THAN HIROSHIMA—Sen. Mike Gravel, D—Alaska, is worried about the planned underground atomic weapons test in the Aleutians this fall which, he says, will be in the 5 megaton range—250 times as large as the atomic bomb that destroyed Hiroshima. The Atomic Energy Commission say only that the test is planned for Amchitka Island. Gravel reportedly is concerned about several aspects of the test—whether it might set off a tidal wave, whether it might cause earthquakes, and whether underground water made radioactive by the test might seep into the ocean. Canada already has protested the experiment on the ground the area is susceptible to 'quakes.

Synod's Dilemma

by R. KOOISTRA

In our May 27 issue I published a letter of Mr. J. Visser criticizing my views on the Lawndale-Garfield-Classis Chicago North-Timothy Christian school problem and also an article of Mr. Martin LaMaire who reported on the actions of Classis Chicago North and concluded that during the period between Synod 70 and Synod 71 we have not come "one inch closer to ending the discrimination which the Christian Reformed black people suffer in the Cl. Chicago North".

It was Martin LaMaire's conviction that "Synod can no longer afford to tolerate the recalcitrance of Classis Chicago North".

After this two things happened to me. First I received an article much in the spirit of that of LaMaire. It is entitled **Up Against the Wall"** and was written by Mr. Roger Verhulst of Grand Rapids. While I was considering the pro's and con's of publishing this article, I received a letter from one of my colleagues — his name will not be mentioned here, since it does not matter who it was — in which there was some disagreement with my position in this issue.

Writes he:

> . . . it seems to me, that in this way a very one-sided picture is presented to the Canadian C.C. readers. Granted that all would welcome the fact that black children could attend the local Chr. school in Cicero, but that is not the issue. In Mr. LaMaire's article Synodical authority is overstressed; church history depicts earlier tragedies of an almost hierarchical Synodical authority to the detriment of the church. In the article there is the deliberate presentation as if Classis Chicago North simply manipulates rules to fool Synod. The content of this letter of Mr. LaMaire differs quite sharply, if not in fact, certainly in mood, from the RES Race conclusions, held in March 1971. In those conclusions there is the repeated emphasis on the fact of re-educating Christian congregations to their responsibility of accepting black brothers completely. Often the emphasis falls on re-educating. Mr. LaMaire's emphasis falls on excommunication, if not of a whole Classis, certainly of some churches and some people. Is that really the solution which will help us at this time? May we simply, in this cold rule-like fashion question the Christian integrity of brothers who serve on that school board, or come as delegates to a Classical meeting?
>
> It seems to me, that a different spirit from the one reflected in Mr. LaMaire's article is needed to bring these deep differences. Here it seems to me again, that you could have been and should be a more helpful resource person, than by simply and uncritically publishing Mr. LaMaire's no longer unbiased views.
>
> From this distance it is so easy to propose one solution or another. I think we must try to come closer to people who live in that area both black and white.

When I read this letter of my colleague I feel uncomfortable. I feel a bit sick in my stomach. Why? It is too much: don't rock the boat. It's too much: education only. I am inclined to say: education without excommunication (at a certain time) is no education.

I feel strongly in this matter. I have no desire to deny that I am biased, but so is my friend, so are we all.

In this dragging-on tragedy between **Left Alone Lawndale** and **Timid Timothy** we need action, not words and not more excuses. A school board that opens three schools, but not the obvious fourth one for black children, is still discriminating.

I know all of us want peace in Chicago. I too have deep admiration for the loyalty of our Chicago North congregation and I do not — in a sense — doubt their commitment.

Yet I have always taken the position that we as Canadian members of the Christian Reformed Church family have the task to take a resolute and definite stand on these matters. We come from a country of freedom and tolerance, we have a heritage that has always been very critical of any discrimination because of creed, race or class.

I know that the Chicago racial issue is to a large extent a class issue also. This fills my heart with compassion. When John Doe treats Richard Roe unfairly, I will try to stand with Richard Roe. I can only pray that the Lord may help me to adhere to the admonitions of James 2.

But what must Synod do now? Synod '70 wanted action of Classis Chicago North on penalty of being in contempt of Synod.

Verhulst says — if I understand him well —: "Synod, go ahead. Cut them loose." The problem is that this cure is without remedy. This amputation is not good for Chicago North nor for the rest of the body. It will not end our

(Continued on page 12)

Church Announcements

CHR. REF. CHURCH

Called

at Drayton, Ont., Rev. A. VandenBerg of Bowmanville, Ont. (Rev. H. Lunshof, who served the church of Drayton, Ont., is on leave of absence for one year.)

Accepted

to Brockville, Ont., Rev. H. Numan of Peterborough, Ont.

to Nobleford, Alta., Rev. J. S. Mantel of Athens, Ont.

Declined

for Woodstock, Ont., Rev. A. H. Venema of Manhattan, Mont.

NETH. REF. CONGREGATIONS

Accepted

to Sheboygan, Wisc., Rev. L. Kieboom of Norwich, Ont.

FREE CHR. REF. CHURCH

Accepted

to St. Thomas, Ont., Candidate L. G. Bilkes.

Declined

for Rotterdam W., Rev. J. Keuning of Hamilton, Ont.

Farewell Rev. H. Numan

On April 25 the Reverend H. Numan Sr. preached his farewell sermon in the Christian Reformed Church of Collingwood.

For his last message as active minister he chose the text with which he started his ministry: 2 Corinthians 12:9, "My grace is sufficient for thee".

In this sermon Rev. Numan testified of their experience of the truth which lies in this text. This is what he left with us: his hope and prayer that we also may find in our lives that God's grace is sufficient under any circumstances if we keep our eyes on him.

After the service delegates present from Classis Huron, the Alliston and Barrie congregations, and the town of Collingwood addressed Rev. and Mrs. Numan stating their appreciation for his service and co-operation. On behalf of our congregation a word of appreciation was spoken by Mr. A. Boertjes.

This event was highlighted by the presence of all the Numan family who by music and song participated with us in the service. Rev. H. Numan Jr. spoke on behalf of the family, expressing his thankfulness to God for the gift of their Christian parents.

During his ministry the Rev. Numan served the churches: Hylaard (1934), Hattum (1946), Wyoming, Ontario (1952), Niagara Falls ,(1956), Essex (1963), and Collingwood (1967). A remarkable fact is that in five of these congregations a new church building was erected during that particular time.

Aside from being active both in congregations and classis, Rev. Numan was very much interested in the mission work of the church and served several times on the Classical Home Mission Board.

A more informal farewell was given to Mr. and Mrs. Numan on Friday, April 23, when the congregation gathered to enjoy an evening in honour of the occasion and Mr. and Mrs. Numan were presented with a gift as a remembrance of their stay in Collingwood.

After serving the Lord and His church for 37 years, Rev. and Mrs. Numan have now retired and taken up residence in Hamilton. May God bless them!

For the Consistory,
S. Dijkstra, Clerk.

Rev. & Mrs. H. A. Venema 25th Anniversary

On Sunday, June 6, Rev. and Mrs. Henry A. Venema remembered twenty-five years of blessings together with a coffee reception for all who wished to come of Christian Reformed Sarnia.

The Venema's intended a quiet commemoration, but the story had to "out". There was but little time, but a "barrel for the Venema's" at the door on the Sunday before did the trick. A handsome sum will be used for a tent trailer canopy and other camping equipment. Cards came by the scores, and flowers made their home look like a greenhouse.

On Sunday night after the evening service which Rev. Venema led, the entire audience of Sarnia II and III Christian Reformed Church was invited to shake hands with Rev. and Mrs. Venema and have coffee and fellowship in the church hall. Many many people came, also from Sarnia I Christian Reformed Church. It was an unforgettable night for a number of people.

God has been good to Rev. and Mrs. Venema and their five children. They join in the prayer that He give much grace that many marriages be scriptural disclosures and fulfilments of true humanity in these days.

PULPIT SUPPLY

Are there any

MINISTERS

who will spend their holidays in or around the Pinery Park to preach in Exeter, Ont. on Sunday, July 11, 18, 25, August 1, 8, 15, 22 and 29? Please contact Peter Visscher, R.R. 1, Hay, Ont., phone 591-237-3411.

Are there

MINISTERS

vacationing in the Chatham area, willing to conduct services in the Grace Chr. Ref. Church on July 18, August 8, 15, and 22, 1971? Please contact Mr. H. Van Giessen, 178 Park Ave. E., Chatham, Ont., phone (519) 352-6432.

Ottawa Calvin Chr. Ref. Church invites

MINISTERS

visiting the Ottawa area to preach on the 11th and 18th of July. Please contact M. W. Kuiper, 75 Rossland Ave., Ottawa, Ont., phone (613) 224-6913.

Farewell to a Friend

Since farewells always take place between friends — all other being mere separations. We are closed in by a sadness from which we cannot free ourselves.

When farewells must be spoken and lived through, we wished it might be otherwise.

As our Pastor was now about to leave us, we knew that a good friend was going away. In the last few hours we gathered a little closer to one another, one could sense a hush coming over the congregation in the last moments of the worship service.

The thoughts of some went back through the six years, for this was the length of his stay with Grace Church. We were happy in the knowledge that someone had received instruction from our Father in Heaven, to be concerned for us and to watch over us with care and forebearance.

Also in the administration of the Word, he sought to make that Word dearer to us and to say 'yes', to go and enter His glorious Kingdom.

In prayer as well as in deeds, the Congregation showed its love for the Pastor and his family and the bond between us had become so strong and firm, that the breaking of it would cause pain.

One may say that a Pastor who has faithfully done his work will never be wholly separated from the pulpits he occupied.

For he brought honour to
the Grace Church Pulpit.
And God invested this pulpit
with a weight of Glory.

Then came this touching and unforgettable moment when he laid his hand on his wife's shoulder, "Without her, I would not have been able," he said. Truly, beside every good man stands a good woman.

'This Jesus, the first and the last
Whose Spirit shall guide us safe
Home
We'll praise Him for all that is
past
And trust Him for all that's to
come.

Chatham, Ont. R.K.

REPORT OF CHRISTIAN HIGHER EDUCATION BOXES

Bank Balance		$ 42.75
Welland Junction	— Jan.	56.50
Burlington	— Jan.	74.00
Brantford	— April	206.00
Dunnville		87.91
Jarvis		242.50
Hamilton, Immanuel		52.67
Simcoe		55.50
Drayton		36.36
Mount Hamilton		202.29
Wellandport		206.84
Dundas		205.00
Fruitland		200.00
Guelph		32.00
Hamilton, First		68.00
St. Catharines, Maranatha		210.00
St. Catharines, Trinity		194.97
Welland Junction		78.51
Niagara Falls		48.15
Galt		58.45
Aldershot		——
Grimsby		—.—
York		—.—
Interest		4.25
Total		$2,363.65

Hamilton District Christian High received $1800 and Beacon Christian High School $531.63. A hearty thank you to all who saved pennies so faithfully, also to the ladies who gave a couple of dollars rather than using the box and especially the ladies who go out to do the collecting. One lady wrote, we made 205 rolls of pennies this time, 10,300, and we surely thought there would not be a penny left in town.

May the Lord bless all our efforts so that our Christian schools may grow, and our young people may realize that Christ is also the Lord of Education. We help but in a small way with our pennies and our prayers, but ours is the promise that our work is not in vain. The Committee.

News from the Ontario Alliance of Christian Schools

1. The Summercourse committee report revealed a limited enrollment, endangering some of the planned courses and workshops. The board took note of a planned June 8th committee meeting, where final decisions regarding courses will be made. However, a deficit threatens. The board voted to limit its part of any possible deficit to $1000.

2. The Christian School Educational Foundation was requested to support the 1971 summer course curriculum work with $1000. The request was not granted. The Summer school committee was very disappointed and is going to meet with Mr. Bert Hielema, a foundation representative of Ontario.

3. The board is forwarding the Legal and Equality committee material presented to Mr. Welch, Minister of Education, to member boards, and urges study and written comment by these boards. We must be prepared to be public Christian schools, not only claim it, and the report is most suitable to act as working document.

4. Mr. W. Posthumus was reappointed to the Legal and Equality Committee.

5. The board has, on recommendation of the Legal and Equality committee, appointed Rev. L. Tamminga to the Legal and Equality Committee. Rev. Tamminga is also a board member of the C.J.L. Foundation, the new employer of Mr. John Olthuis. At the same time Mr. W. Posthumus will be appointed to the CJL Foundation board.

6. It was brought to the board's attention that a clause has been omitted from the 1971-72 Salary Schedule. Under "Grants 1. Christian Teacher's certificate — $150.00" add: "unless certificate is necessary for category placement.".

7. The board after discussion expresses its feeling that the two official delegates to any OACS membership meeting be allowed to speak.

Please note: The O.A.C.S. office in Sarnia will be closed due to vacation July 5 - July 25.

NICOLAAS HARMEN BUMA

son of Mr. and Mrs. Gerard C. Buma, 324 Wellington St., St. Thomas, Ont. was conferred with the Doctor of Medicine degree during Spring convocation at the University of Western Ontario in London on May 28, 1971.

A graduate of Central Elgin Collegiate Institute at St. Thomas, he received his Bachelor of Arts degree from Western University in 1967 and was active in the university's Christian Perspectives Club. Dr. Buma is married to the former Jane Smids of Chatham, Ont. and will serve his internship in Foothills General Hospital at Calgary, Alberta.

Dunwoody & Company

Chartered Accountants

PETER E. HELD, C.A.

KOOS GERHARDT, C.A.

25 Adelaide Street West
Toronto 1, Ontario
362-2351

Spring Rally Report

The Eastern Ontario League Spring Rally for 1971 was hosted by the Pembroke Young People's Society on the weekend of May 22, 23, and 24. The theme for the rally was "Searchers in a Flaming World".

The weekend started with registration from 1:00 p.m. to 3:00 p.m. on Saturday, followed by meeting our hosts, eating supper and settling in. At 8:00 p.m. there was an Annual Meeting at the Church which included an essay entitled "The Generation Gap", followed by a discussion, plays, skits, poems, and singing. All in all the first night was well received.

On Sunday morning we all went to Church and surprisingly enough we all had a place to sit. After Church we went to our hosts for dinner followed in the afternoon by a hike up Red Rock Mountain. The view was beautiful but the black flies were not. Most of us came home happy but dirty, in time for supper and getting ready for the Youth Service which included the singing of the "Saints and Sinner" of Brockville. After the Youth Service we saw two very interesting films and had a singsong.

Monday morning we assembled bright and early at the church for sports at one of the local school gymnasiums working up an appetite for the box social at Greenwood Hall. From there the car rally was started, which took us through the city of Pembroke and its rural areas. After some minor re-tracking most of us completed it and returned on time back to the Hall.

The Rally weekend was ended by a banquet at Greenwood Hall followed by the Rally Proper which included a S.W.I.M. Report, Eastern Light Report and Rev. E. Gritter of Belleville addressed us with "Fighters in a Flaming World" which made us realize that we as young people really are fighters and searchers in our Flaming World of 1971.

The Roll Call showed a total of 57 people present. We closed the Rally Proper with the singing of the Young Calvinist Federation Song.

Writers Workgroup to Meet

(Grand Rapids) — The Workgroup Christian Writers, an independent association of artists, dramatists, poets and fiction writers, will hold its first general meeting on June 23. The meeting, which begins at 10:00 A.M. will take place at Calvin College's Knollcrest Campus.

On the agenda are discussions related to the near future of the workgroup, expansion, elections, and poetry readings. All active and associate members, as well as interested persons, are urged to attend. Reservations may be made by writing for a reservation form to the W.C.W., P.O. Box 1269, Grand Rapids, Michigan, 49501.

Accommodations for out of town persons attending the meeting may be made by writing to Calvin College, Knollcrest Campus, Grand Rapids, Michigan, 49506. The college's "Visit Calvin" program director requests that such persons supply the following information: Name, address, number in party, and dates.

Dr. E. William Oldenburg, Chairman-elect of the English Department at Grand Valley State College, will preside.

Are you involved in the Teaching of Youth?

Then COME to the 14th annual Chr. Ref.

SUNDAY SCHOOL CONVENTION

on JUNE 26, 1971,

Bass Lake, Provincial Park, Orillia, Ont.

Convention Theme: Future of the Sunday School.
Speakers: Dr. W. Stanford Reid — Sunday School and the unchurched.
Rev. Michael De Vries — The teacher and the unchurched.
Group Discussion concerning Sunday School materials and aids.
Banquet.
Inspirational Address: Rev. Wiebe Van Dyk.
Registration at the church 9:00-9:45 a.m.

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DATA CENTRE

June 26	Sunday School Convention. Bass Lake Prov. Park, Orillia, Ont.
July 1	Fryske Dei. Pinehurst Conservation Park, tusken Galt en Paris, Ont. Begjint de moarns om 10.30.
July 5-30	Summer Program in Christian Education 1971. Toronto Chr. High School, Woodbridge, Ont.
July 5-Aug. 6	Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.
June 25-28	AACS Study Conference, California. Speaker: Mr. C. T. McIntire.
July 30-Aug. 2	AACS Study Conference, Belvoir Centre, Delaware, Ontario. Speakers: Dr. Hendrik Hart, Dr. James Olthuis.
Sept. 1, 2	AACS Study Conference, Bellevue Christian School, Bellevue, Wash. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.
Sept. 3-6	AACS Study Conference, Columbia Camp, Cultus Lake, B.C. Speakers: Dr. Arnold DeGraaff, Dr. Peter Schouls.
Sept. 3-6	AACS Study Conference, Pioneer Lodge, Sundre, Alberta. Speakers: Dr. Hendrik Hart and ??
Sept. 3-6	AACS Study Conference, Camp Okoboji, Iowa. Speakers: Rev. B. J. Haan, Dr. E. Evan Runner, Dr. James Olthuis, Rev. John Schuring, Rev. J. B. Hulst.
Oct. 15, 16	AACS Study Conference, Pennsylvania.
Oct. 22-24	AACS Study Conference, Michigan.

Fryske Dei!

1 Juli, 1971

Begjint de moarns om 10.30 yn it Pinehurst Conservation Area Park, Highway 24A — tusken Galt en Paris, Ont.

Mei spultsjes foar jong en ald, touwtrekke en kaetsen.

Tagong $1.00. Bern fry. — Parking $1.50 de car.

CALVINIST-CONTACT

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All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

GUEST EDITORIAL

Unemployment and Christian Poetry

Unemployment is hitting Canada hard again. It must indeed be difficult to be unemployed. It is a hard job. When, finally, you have found an employer again you may well say good-bye to your unemployment with a heartfelt: "That job is jobbed."

So we may speak about the job of unemployment. It is a good thing that life is divided in so many different spheres. We are not only economical beings. We do not just work to eat and eat to work. There is something more to being human, that is to being the image of God. How important economical life may be, it is not the only sphere of life and it may not even become the dominating one.

The factory lays off people, but not the church, or the family, or the young people society, or the choir, or the school.

God's people are never unemployed.

Jesus even said once: "My mother and my brethren are these which hear the word of God, and do it."

The highest decoration in the Kingdom of heaven is for those who listen to the Word of God and "do" it. These are even called Jesus' mother and Jesus' brethren. They are members of Jesus' body. His true relatives.

It is a difficult lesson we have to learn that we do not have to do GOOD WORKS, but to do THE WORD. This includes then also that we, as Paul puts it in Ephesians 2 : 8, 9, "are saved by grace through faith, not of works, lest any man should boast. It is the gift of God."

To do the Word, means faith and love. To do the Word is more inclusive than to do good works.

On the other hand, however, good works are not all to be excluded. James wrote: "Be ye doers of the word, and not hearers only, deceiving your own selves." A believer is not only a hearer, but also a doer. A believer sings:

Take my life and let it be
Consecrated Lord to Thee

and he means it too.

To be consecrated to something means to be entirely devoted to it. A consecrated mother gives herself 100% to her children and if it were possible she would give herself 101%. The same holds for the believer. If we could, we would like to give more to God than 100%. Therefore there are no unemployed believers.

Unemployment may be very hard to a believer, yet the task of being a believer during days and weeks and months without work, must be fulfilled. It might be a lot easier to sing: "Take my silver and my gold" than

Take my job and let me be
Busy only all for Thee,

We are not to hesitate in the lines:

Take my hands and let them move
At the impulse of Thy love,

but this might well happen, if we had to sing:

Take my hands, o Lord, to be
Jobless yet employed by Thee.

* * *

This brings us to our next remark. What exactly is meant by the words: be ye doers of the word?

Here we have to be aware of the fact, that these words were written in the Greek language originally and that this language has two different words for "to do." Happily we have in our language also two words derived from these Greek words.

The first is "to practise." We may practise prayer, bible-reading, church-attendance, tithing, etc. Yet, to practise something is not automatically sufficient. You may practise playing the piano, but it does not mean that you are a devoted pianist; you may practise the sport of hockey, it does not involve that you are going to be a consecrated hockeyplayer.

So it is with the Christian. He needs a lot of practice, yet practice only does not make the real Christian.

The word, James used, was not "to practise," but a word which we meet in "poetry." Christians therefore should be poets of the Word. Our deeds should be poems of faith.

The word "poet" means in fact "creator." The poet creates a song by using words in a special way. We are Christ's new creation "by the water and the word." And reborn, re-created, we may create too.

Even the unemployed may create.

They may create busy days out of empty ones.

They may use this time to do the things they otherwise can not do due to lack of time. We are employed by God. This is much already. But the amazing fact is that we are employed by God as CREATORS. We do not just carry stones on our shoulders, but we are architects.

God does not need us to build His temple, yet, He wants us to be engaged in building for Him.

* * *

If we only were more aware of this, things would change a great deal. Billy Graham once told that it seemed to him that after his conversion even the trees were different. If we become doers of the Word, the world is not just darkness and mercilessness any more, but it is the room for the coming Kingdom of God; work is not a boring profession any more, but a song of gratitude; unemployed is not just bad luck, but a job from God; the house is not just a place to live, but a domain of the Holy Spirit; the husband or the wife is not just the imperfect marriage-partner any more, but a gift from God; the children are not just dependents, but heirs of the Kingdom of heaven; the church is not any more just an old-fashioned institution of middle-class people, but the hallway to heaven.

Then in the evening you do not just blow off by saying: "My, what am I tired," but you will find rest by praying: "Lord, forgive that to-day I did not write a single line of poetry."

* * *

Roy Rodgers once prayed: "Lord help me to be the cowboy the kids think I am."

I do hope that many of my readers must pray: "Lord, help me to be the kind of Christian people think I am."

Speaking of Roy Rodgers I am reminded of one of his songs, the one about the circuit-riding preacher, who used to say: "I rather see a sermon than hear one any day."

To God a visible sermon is poetry of faith.

R. Kooistra

Let's Play Chess

Editor: Charlie Hess

THE APRIL LADDER

Names	Problems & Points 440	441	442	443	Max. Sub-total	Previous Total	TOTAL
	3	2	3	2	10		
A. Renema, II Duncan, B.C.	—	2	2	1	5	83	88
T. Palmer, III Wayne, N.J.	3	0	0	0	3	78	81
S. J. Prinsenberg, II Vancouver, B.C.	3	2	3	2	10	58	68
G. C. Lok, Vancouver, B.C.	3	0	0	2	5	55	60
A. Bruinsma, I Chatham, Ont.	3	0	2	2	7	50	57
B. Kobes, II London, Ont.	3	2	3	2	10	45	55
F. Reinink, I Walton, Ont.	3	2	3	2	10	35	45
P. J. Pols, Pickering, Ont.	3	2	3	2	10	29	39
H. Binnema, I New Glasgow, N.S.	3	—	—	—	3	32	35
W. H. VandenBorn, Edmonton, Alta.	—	2	2	0	4	27	31
A. Schuitema, Gorry, Ont.	3	0	—	1	4	23	27
J. VanderWekken, Clive, Alta.	3	0	3	[illegible]	6	18	24
H. R. Los, I Windsor, Ont.	0	0	2	1	3	14	17
W. Triemstra Sr., Ottawa, Ont.	0	0	0	1	1	12	13
G. VandenBerg, III N. Burnaby, B.C.	3	2	3	2	10	(97)	10

REMARKS

The prospective winners need some time bfeore they can be declared real winners. How much time this will take nobody knows. The score is 91 out of a possible 150, which is not too bad a result, but lower than 2/3. Conclusion: we had a very hard program. Our number of contestants will go down a little bit more during the holidays. Moreover, in the month of August we will have no problems at all. The next ladder will appear in the combined issue of July 29 and Aug. 5. Thanks for many nice remarks made this time. I am happy that the problems were enjoyed by so many, even by some who were not able to solve them. On we go, up to the top!

FROM THE BOOKSHELF

MARRIAGE IS FOR ADULTS ONLY,

by Lars I. Granberg.
Grand Rapids: Zondervan Publishing House, 1971.
Pp. 96.

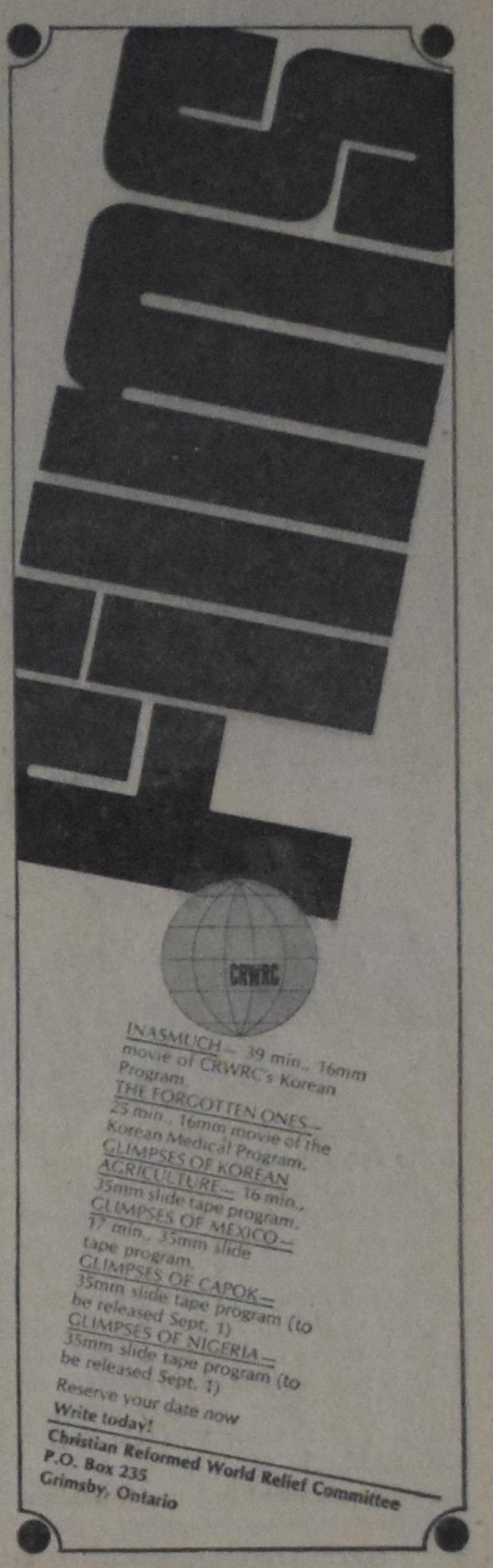
Dr. Granberg, by profession a psychologist and presently the president of Northwestern College in Iowa, has written this book in the hope of spellng out the Biblical principles for marriage and the family. In seven brief chapters he discusses several significant topics: "Marriage isn't what is used to be;" "Marriage is for adults only;" "Husbands hold the key to happy homes;" "How to be Christian parents," and others.

There is little new in this book. The author is fully aware of that and he states in his introduction that the value of books on marriage and family life is ten percent information and ninety percent reassurance.

The most important point Granberg makes, and he makes it well, is found in the second chapter. Emotional maturity is basic for a meaningful and enriching marital relationship. Marriage is for adults only! By adults the author means "personal stability and the ability to love one another in a self-giving way." A firm sense of personal identity is indeed a prerequisite for a healthy marriage. Surely one reason for the failure of so many teenage marriages is precisely that the couples are still searching for themselves.

This book is made up of articles originally published in **Eternity Magazine.** How long ago is not disclosed. Unfortunately this book is already outdated in some respects. Dr. Granberg has tried to overcome this problem by adding some "Second Thoughts" at the end of chapters 1, 2 and 4. I was surprised to come across two illustrations twice in this book. Though I appreciate Granberg's serious attempts to relate the Bible to present day problems in marriage, I wonder whether he has considered seriously enough the time-bound, cultural conditions of the texts he quotes. I am more inclined that this author is to favor the modern "democratic companionship model."

—Rev. Michael DeVries.



THE WORLD AROUND US

Hungary: Reform after fifteen years

On August 20, 1970 extravagant celebrations were held in Hungary; there were crowds, march-pasts, parachutists, fireworks, and excitement. The cause of it all? Hungary was celebrating the birthday of St. Stephen, a saint of the Catholic calender. By Western standards such festivities might not seem remarkable, but when the country is Hungary, and when the same leader is still in charge who in 1956 assisted the Russians in their invasion of Hungary, a few things must have changed in the fifteen years since that black day. Not that Hungary has become a democracy, far from it, but compared to 1956, and remembering the fact that Russia is still a close neighbour, there have been reforms in Hungary which seemed unthinkable fifteen years ago.

Janos Kadar is still the man who leads Hungary; he was also the man who turned against the liberal government of Imre Nagy (of which Kadar was a member), invited the Russians in and with their help gained control of the country. In the dark days of October Kadar gained control; on November 10, he issued the proclamation "The Party and the Government regard as sacred, and will defend, all the achievements which the great national democratic movement launched on October 23, had won." In the month that followed outright counter-revolutionary terror was instituted. Nagy and members of his government were abducted; in December summary courts, empowered to impose the death penalty from which there was no appeal appeared. The terror and legal murder continued until June 1958 when Imre Nagy and three revolutionary associates were executed. Not till February 1959 were the special courts abandoned. Not till the final Amnesty Decrees of April 1959 and March 1960 was the period of terror officially ended.

What is so surprising is not that Kadar is still in power, but that he is popular with most of the people. His popularity is not that of a Tito who led his people first from under the Nazi rule and later out of the Soviet orbit, or that of a Dubcek, who tried to introduce democracy, but rather it is an utter lack of unpopularity. Hungarians have begun to realize that Kadar is really the best possible man they could have. And this, in a communist country, is about the same as idolizing a leader in a democratic country. The reason that Hungarians now view Kadar as the man who saved them from a worse fate than befell them in 1956 lies in the reforms that have been brought about since 1960.

Fifteen years after the revolution, the talk in Budapest is not about Soviet tanks but about Western technology, not about centralization but about decentralization. In the political sphere there is now a tolerance toward divergent viewpoints when before there were only official sanctions. Trade unions have more power to present the economic interests of the workers. In the cultural sphere, Western films and books are easily available. The change is illustrated by the new slogan introduced by Kadar; in 1956 he announced that, "Whoever is not with us is against us," now he says, "Whoever is not against us is with us."

The reforms in the economic realm have had the greatest impact. Already in 1963 there were noises of discontent and after considerable study and discussion changes were proposed in 1964 which were implemented in 1968. The policy is in effect at this time and puts Hungary well into the lead of bold liberal economic experimentation within the Soviet bloc. The New Economic Mechanism is essentially a package deal of gradually introduced reforms with the purpose of delivering the national economy from the burden of bureaucratically top-heavy, restrictive, and often bungling detailed central planning. It does not mean the end of central planning, but it does mean the gradual phasing out of the technically, financially, economically incompetent party-man from the seats of decision making, both on the local enterprise level and that of the higher administration. The process is not complete yet, three years is too short to judge the full effect, but so far the changes seem to be very beneficial for Hungary.

There is now a three-tier pricing system which specifies fixed prices for some products, maximum prices and limits on prices for others, and free or market determined prices for the rest. Industrial management has been decentralized, reducing the jurisdiction of the ministries and increasing that of the large-scale trusts and enterprises. Industrial priorities have been changed, emphasizing the profitable electronics, telecommunications, chemical and pharmaceutical industries for which resources are readily available. Quality norms have been introduced to make Hungarian products competitive on foreign markets; a new profit-sharing system has been instituted to enable the worker to earn more and also to give him a more personal interest in producing quality goods. The central planning authority can, and does, stipulate wages everywhere in the State sector but in practice individual management has quite wide powers to override these through profit sharing and bonus schemes.

The political reforms have brought relatively minor changes. It is now possible to contest elections, but of course only the communist party is allowed a legal existence. Since the legislative body has very little power and since the Assembly only meets three or four times a year there is little that is changed. All Hungarians are aware that reforms can only go as far as the Soviet Union allows; the example of Czechoslovakia is still very fresh in people's memories and no one wants to incur the wrath of the Soviets. It is for that reason that Janos Kadar is such a valuable man. He has brought about reforms, but he has kept the trust of the man in Moscow. The reforms he has introduced have been hedged with many political stipulations in order to please the men in the Kremlin.

In 1956 some 200,000 people left Hungary while some ten million stayed to live under the new rulers. Today, the borders are open again and many Hungarians can travel abroad as tourists. This time they travel to the west as visitors and tourists, not as refugees. Almost all of them return home again. But that does not mean that Hungarians are now wholeheartedly communists. Most of them are not. Most of them reject that way of life and reject the Soviet Union as a friend. On the other hand, Hungary is their home and the political situation, although not perfect, is preferable to leaving everything and moving to another country to start all over again. For the young people the situation is different. In a recent poll among teenagers about one-third would emigrate given the chance. Another survey showed that three-quarters of the young girls asked would be quite willing to marry a Westerner and leave the country with him for good. Presumably the percentage of youths eager to leave will drop as they get older, get a stake in society and get closer family ties, but the teenagers' attitude is indicative that many are not happy with the situation in Hungary, in spite of the reforms which have made life so much better than it was fifteen years ago.

J. J. Bout.

Ants may help fight forest pests

The humble ant may help man in his fight against tree-destroying insects, if an experiment now being conducted in Quebec by federal research scientists is successful.

Two species of ant — one from Manitoba and one from Italy — will be used in the experment by Dr. Raymond Finnegan, of the Canadian Forestry Service based at Ste-Foy, Que. The ants are known to prey on other insects, attacking them mainly in their immature stages of development. Dr. Finnegan hopes they will be interested in the jackpine sawfly, one of the many insect pests which take an annual toll of Canadian forests.

For the past six years leader of a group studying ant behaviour and nutrition, Dr. Finnegan, an entomologist and forestry engineer, is convinced that the insects can be used to control tree pests. He has carried out extensive work with native Quebec ants, and has even developed man-made anthills designed and built in the laboratory, enabling control of their feeding habits and behaviour.

While on a recent study visit to Italy's Institute of Agriculture at Pavia, near Milan, Dr. Finnegan had the chance to observe the extensive use made of ants to control infestations of insect pests in that country. He decided to carry out his experiments in Canada with two species — one (formica lugubris) imported from Italy, and a Manitoban variety (formica obscuripes).

In some European countries, ants are so valued as pest controllers that their colonies are protected by law.

Taking advantage of expected sawfly attacks this year, well-populated anthills will be introduced into the Upper Saint-Maurice area of northwestern Quebec, to evaluate the ants' efficiency in freeing a wooded area from the pests. Both species of ant are known to be voracious predators, preferring to attack insects feeding in large groups. The experiment will be strictly controlled to exclude the possibility of harmful results from the introduction of the new ants.

In addition to this work, Dr. Finnegan and his associates are carrying out research on natural anthills near Drummondville, Que., where they have surrounded an anthill with a three-foot-high fence, buried to a depth of two feet.

The fence is so designed that, though the insects can leave their hill freely on foraging expeditions, to return with their prey they must pass through tubes controlled by the researchers. In this way, specimens may be captured and their feeding habits, work capacity and other data recorded.

Thus the ant, whose highly-developed social life often pits it against man as master of the world in science fiction, may become our ally in the fight against our natural enemies.

SUMMER HOLIDAYS

In order to allow for summer holidays and at the same time give some relief to the expense account of Calvinist-Contact, a few issues during the months of July and August will be combined.

It would be appreciated if our regular contributors and our advertisers would keep the following schedule in mind:

Week of	Mailing Date	Date of Issue
July 4-10	Friday, July 9	July 15/22
July 11-17	NO PAPER	
July 18-24	Friday, July 23	July 29/August 5
July 25-31	NO PAPER	
August 1-7	NO PAPER	
August 8-14	Friday, August 13	August 12/19
August 15-21	NO PAPER	
August 22-28	Friday, August 27	August 26/Sept. 2
Aug. 29-Sept. 4	Friday, September 3	September 9

and from then on regularly each week again.

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Cornwall—CJSS .... 9:00 a.m. 1220
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Kingston—CKLC .. 10:05 a.m. 1380
Ottawa—CFRA .... 8:00 a.m. 580
Owen Snd.—CFOS 6:00 p.m. 560
Pembroke—CHOV (Wed.) 10:30 p.m. 1350
Peterbor.—CKPT .. 8:30 a.m. 1420
Sarnia—CHOK ...... 8:30 a.m. 1070
St. Cathar.—CHSC 8:30 a.m. 1220
St. Thomas—CHLO 4:30 p.m. 1570
Stratford—CJCS .. 2:00 p.m. 1240
Thunder Bay—CJLX 9:30 a.m. 800
Toronto—CKEY .... 8:30 a.m. 590

PRINCE EDWARD ISLAND
Charlottetown—CFCY 12:30 p.m. 630

QUEBEC
Montreal (Verdun)—CKVL .... 8:30 a.m. 850

NOVA SCOTIA
Halifax—CJCH .... 9:00 a.m. 920
Kentville—CKEN .. 7:05 p.m. 1350
Middleton—CKAD 7:05 p.m. 1490
Sydney—CJCB ...... 10.15 a.m. 1270
Windsor—CFAB .. 7:05 p.m. 1450

COMMENCEMENT 1971

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you today on the subject, "Commencement 1971". At this time of the year there are many students graduating from high schools, colleges, universities, and technical schools. Part of the commencement exercise is an address delivered by some speaker who gives advice and counsel on how a young graduate should face the world of our day. I think a commencement address at a university or college today takes a man of real courage, because he may be heckled or there may be boos which interrupt his well-chosen words. Sometimes there are signs that are raised which indicate that they are not wholly in accord with the words of wisdom which he is presenting. But in general the idea of a commencement address at this time would bring out certain facts which I think are significant.

There is the fact that is brought out that we are living in a kind of a world which needs men and women of courage and of principle and who have high moral standards so that they can face the world in which we are living. The stress is on the fact that we can not sit on the sidelines and just look at this world and say, "What a terrible place it is." But we have to move in and be ready to face the kind of world that is entrusted to us.

There are a lot of things you can point to. The crime rate has been increasing about twice as fast as the rate of population. This is particularly true of crimes of violence, robbery, murder, rape, and immorality. You look about you or you read your evening paper, and you find that it mentions riots in our universities, sit-ins in our seminaries, church services which have been interrupted in recent weeks. The whole spirit of extreme permissiveness is seen in the way people transgress the laws of the country and the laws of God.

The spirit of immorality which is present in the world today is one that shows little regard for the dignity of man, or has little respect for God Himself. And these things are not just the acts that men commit, but they take the attitude that, after all, it isn't wrong to do immoral things as long as it is filled with love. The whole movie industry has created certain problems for itself in the use of nudity and perversion of the sexual life. There are evils that surround us.

Or you could point to the evils that there are in the economic realm. The ebb and flow of the stock market. The fact that we are living in a world where there are people who are extremely wealthy, but also people who are extremely poor. While some live in great luxury, others suffer hunger. And so, when you look about you, you can find a lot that's wrong. Church life is not particularly growing or developing. There are breakdowns in many denominations, and the influence of many of the modern factors are seen even within the life of the church. These things are all true, and the graduate, as he leaves his halls of learning is well aware of what is going on in the world. Because in modern education these are the kind of things that are being stressed, and they know that these are the things that they must face in the world.

But now, what attitude are we going to take towards these things? There are those who take the attitude that this is a terrible world in which to live. One commencement speaker recently expressed his sympathy to the graduates because of the kind of world that they were going to face. To me that is an extreme expression of pessimism, and it surely does not show any kind of faith, either in humanity or in God.

I believe that the world in which we are today and the world into which our graduates are moving in order to take their place, is a most exciting period of history. It is possibly the most exciting period of history that the world has ever known. We know, of course, that the life span of man has increased remarkably. We live far healthier lives because medicine has been able to conquer many of the diseases that so long have afflicted mankind. You can move from one place to another in a much shorter period of time. We have all these modern means of communication, and as a result of all this we wouldn't want to go back to the good old days that people talk about, because after all, life is far more exciting than it was some years ago. It is far more exciting than when I graduated from high school.

It is a wonderful time to be alive, too, as a Christian. Because it is such a challenging age. And the challenge for the Christian is not found in finding something that is so comfortable and serene, because that is not what you are going to find in the world of today. But you are going to find that we have to be stirred to activity. We have to be active. We have to go into this world and show where we stand. We have to stand firm upon the rock and then reach out a helping hand to wrestlers upon life's troubled sea.

There have never been such marvelous opportunities for service as there are in today's world, particularly for a Christian young person. I know there are a lot of you who do not believe this. A young man made the remark recently that he did not think it was good to have children in a world like this, because you never know what was going to happen to them ten or fifteen or twenty years from now. So they had decided not to have any children. That kind of thing shows the spirit of a sissy. Of a person who isn't willing to face up to life. And this isn't the kind of world in which cry babies and sissies belong. This is no time in which we can just sit back in the bleechers and let the rest of the world go by. But this is the time when we have to be stirred into activity. And I find that there is no more wonderful time for this than when you are young.

The enthusiasm of youth has tremendous potential. It has great potentials for evil, but also great potentials for good. We know that many of the movements that have taken place in other countries of the world have been started by the students in their protests and in their riots. And many of the things that have happened in our own country have found their beginning in just that kind of thing, too. Of course, we do not approve of all these activists who have been so active in stirring up the campuses of our colleges and universities. Many of them have manipulated this type of thing to an extreme and have led it into destructive channels. But we should not just sit back and criticize our youth. We shouldn't think only in terms of the negative behavior that is manifested. But think of the tremendous opportunities that can be achieved through the enthusiasm and the optimism of youth today. We need a good deal more of this.

In a good many of our families and in many of our churches we have been told again and again what we should not be doing. But we have to learn to think more positively and to be more constructive so that we think in terms of what we ought to be doing in a positive way, and often the negatives pretty much take care of themselves. Children have been brought up in homes where there have been so many don'ts that they have often said, "Well, what may we do?"

Graduation time is a wonderful time to tell young people what they should be doing. Not what they should not be doing. I don't like the kind of negativism that is often found within the church. We should be thinking in terms of greater positive factors and constructive influences in the world in which we are placed. These are critical years in the history of our nation, in the history of the world. It is a very critical time in the Kingdom of Christ. We should use our young people and stir them up so that the enthusiasm of youth may reflect itself in the lives that they live and in the tasks that they choose. We can thank God that some of our young people are doing what we would often consider to be impossible tasks. But they know that if they don't try the impossible they may never accomplish anything at all.

So as we think of commencement 1971, let's instill within our youth the hopes and dreams of conquering the world of today. And especially in our Christian youth the fact that they can stand strong and firm and fulfill their high calling in a generation like this. We congratulate you, graduates, because this is an exciting world. It is a wonderful world for a Christian young person who has the enthusiasm and has the opportunities that lie before him today.

THOUGHT FOR TODAY: Poverty is not a virtue, neither is wealth. It all depends upon our attitude towards the material world. For money, or the love of it, can hide the face of God, but we can also use it as a means to serve him. It all depends upon how you use it.

De mens zoekt naar God

In Jeruzalem heeft een zekere Fransman bij de naam van Jean Sendy een lezing gehouden, die nogal de aandacht trok. De dagblad pers heeft er althans een lang artikel aan gewijd.

Als wij onze eigen conclusie uit dit artikel mogen trekken, dan zouden wij zeggen, dat deze Mr. Sendy duidelijk blijk geeft op zoek te zijn naar God en daarvoor bij de bijbel terecht gekomen is. Hij is dus op de goede weg. Maar toch is hij het spoor bijster geraakt. Dat kan. Men kan op de goede weg zijn en toch zijn doel missen.

Mr. Sendy heeft in de bijbel de naam Elohim gelezen, die daar voor God wordt gebruikt en toen is hij gaan rationaliseren. Elohim zegt hij, is een meervoudsvorm. Gewapend met zijn ruimtewetenschap komt Sendy tot de conclusie, dat als wij over God denken, wij aan een team van astronauten moeten denken, die zo'n 22.000 jaar geleden een opening in de wolken hebben moeten maken om op de aarde te komen, zoals de astronauten tegenwoordig aan het studeren zijn hoe zij een gat in de wolken kunnen maken om op Venus te komen. Eenmaal geland hebben die eerste astronauten zich een bewoonbaar gedeelte op de aarde afgebakend (dit is dan het paradijs), waar zij in contact kwamen met geselecteerde aarde-bewoners. Met dit contact ging het echter mis. Die aarde-bewoners kwamen teveel van de goden te weten, met het gevolg dat de mensen uit de hof van Eden werden verdreven. De communicatie tussen de goden en de mensen bleek echter onmogelijk, zodat de goden besloten de aarde weer te verlaten. Zij vertrokken, doch bij hun vertrek brachten zij een catastrophe teweeg die allen, op één na, doodden. Dit was de zondvloed. Tenslotte kreeg Noach een teken in de wolken (het verbond). Daar hebt U het, zegt Mr. Sendy, dat teken in de wolken is een geheim, dat de mens nog ontdekken moet. Hij ziet de tijd komen, dat de astronauts dit ontdekken zullen. Als plaats geeft Sendy aan: 56 graden ten noorden en 75 graden ten westen van de maan.

Wij geven dit nu in een paar woorden weer. In zijn lezing heeft Mr. Sendy natuurlijk veel meer gezegd. Maar de hoofdzaak is hierboven toch wel weergegeven. Opvallend groot is de scheiding die het geloof veroorzaakt. Voor Mr. Sendy is het teken van het verbond een geheim ergens in de wolken. Voor degene die gelooft is het teken van het verbond de aanwezigheid van God. Wel een geheim, ja, maar "wie Hem vrezen, maakt Hij Zijn verbond bekend." (Psalm 25:14).

Nu kunnen wij natuurlijk schouderophalend aan deze mijnheer Sendy voorbij gaan, maar twee dingen vallen ons toch op. Het eerste is, dat hier zeer duidelijk blijkt, dat de mens naar God zoekt. De mens leeft in de "space age" en leest dan ook de bijbel in termen van die "space age." Hij komt dan tot zeer vreemde uitleggingen, maar die uitleggingen op zichzelf verraden een zoeken naar het verband der dingen, naar een oorzaak en naar een doel. Dit is op zichzelf niet vreemd, want zo heeft God de mens geschapen. Een mens is aangelegd op God en toen dit verbroken werd door de zondeval, bleef er een leegte over die de mens tracht te vullen. Deze Franse geleerde is eigenlijk de spreekbuis voor zeer velen, talloos velen die op zoek zijn naar God.

Het andere wat ons hierbij opvalt, is dat dit een andere poging is om het Godsbestaan te rationaliseren. Ook dit is niet vreemd, dat hebben ongelovigen altijd gedaan. Maar Christenen moeten voor deze val op hun hoede zijn. De bijbel klopt niet op menselijke overwegingen of rationalisatie, en zo gauw wij de bijbel ombuigen naar die menselijke overwegingen, doen wij die overwegingen geen geweld aan, maar wel de bijbel. De bijbel is voor alle dingen Gods-openbaring en omdat hij Gods-openbaring is wijkt hij niet voor welke menselijke overweging ook.

Als Sendy bijvoorbeeld zegt, dat de zondvloed niet anders was, dan dat de goden vertrokken van de aarde, bij welke catastrophe allen behalve Noach en zijn gezin omkwamen, dan heeft hij misschien zijn wetenschappelijk denken bevredigd, maar hij heeft DE boodschap van Genesis 8 gemist. Want in Genesis 8 wordt juist niet gesproken van een vertrek van God, maar van een zich opnieuw verbinden van God aan de schepping in het Noachitische verbond.

De bijbel vraagt geloof, onvoorwaardelijk geloof. Als wij niet bereid zijn dit geloof te geven, scheiden menselijke of wetenschappelijke overwegingen ons al verder weg van de waarheid.

D.F.

Het Magische Jaar 2000

Van af het eerste begin der Kerk is er een uitzien geweest naar de Wederkomst des Heren. "The Coming Kingdom."

Velen hebben getracht, de tekenen der tijden te verstaan, die de nadering daarvan aanduiden. Mag dat?

Van die dag en die ure weet immers niemand. En toch, als de discipelen vragen naar die toekomst; de ondergang van Jeruzalem en de Wederkomst, dan krijgen ze antwoord. De Here Jezus gaat daar ernstig op in. Hij geeft zelfs tekenen, die de nadering zullen voorzeggen, zowel van de ondergang van Jeruzalem, als van de Wederkomst.

Jeruzalem is historie geworden.

De tekenen werden vervuld.

De tekenen van het komende koninkrijk staan nog open.

Zij zijn in 't kort in Matth. 24:

Het Evangelie zal over de gehele wereld gepredikt worden.

Er zal grote verdrukking zijn en afval.

Grote gebeurtenissen aan zon en maan.

Dat globaal overzicht wordt later verduidelijkt.

In 2 Thess. 2, dat spreekt duidelijker van de grote afval en verdrukking en de wonderen die zullen samengaan met een anti-goddelijk wereldregeer, de Zoon des Verderfs. En nog weer duidelijker wordt het, door de Openbaring die Jezus Christus later van de hemel zendt. Op. 1:1. Daar staat, dat een anti-goddelijk wereldregeer de gelovigen zal overwinnen, en dat daardoor een ontelbare schare van martelaren zal worden gevormd. Op. 13 en Op. 6.

Hun bloed roept om wraak. (Op. 6:10) En daarom komt over dat Anti-Christelijk wereldrijk Gods vernietigend oordeel. En dat oordeel wordt aangekondigd, door die grote gebeurtenissen aan zon en maan en sterren, als ook de krachten (omloop) der hemellichamen zullen worden bewogen.

En nu zegt de Here Jezus in Mattheus door een gelijkenis, dat de Kerk dat kan zien aankomen. (Matth. 24:32)

"Als de bomen uitspruiten, zo weet gij dat de zomer nabij is. Zo moet gij, wanneer gij dit alles ziet gebeuren, opmerken, dat het **nabij** is, voor de deur.

Maar van de **dag** en **ure** weet niemand"

Paulus herhaalt dit, als hij zegt tot de gemeenten van alle tijden: "Die dag zal U **niet** als een dief overvallen. Gij zijt gewaarschuwd." (1 Thess. 5:4)

Petrus waarschuwt zelfs tegen spotters, die zullen zeggen: waar blijft nu dat koninkrijk? Petrus zegt dan: de Here talmt niet, maar een dag is bij de Here als duizend jaren (2 Petr. 3:8)

Daarom mag de gemeente op deze profetie letten.

Maar nimmer eigenwillige ongegronde voorspellingen doen, zoals soms is gedaan. Reeds in de gemeente van die tijd begon dat. (2 Thess. 2:1 en 2)

Een zeer belangrijke rol speelde bij dit uitzien de bovengenoemde tekst: "Eén dag is bij God als duizend jaar." Zowat alle kerkvaders hebben zich daarmee bezig gehouden. Vanaf Ireneaus ± 150 n.C., over Augustinus tot aan Luther en Calvijn, tot en met Bunyan en Sir Izaak Newton, en ten laatste de bekende schrijver Fr. Bettex nog in 1915.

Meestal meende men dan zo te kunnen lezen. Een scheppingsdag staat voor duizend jaren wereldgeschiedenis. Zo de zes scheppingsdagen duiden aan, een wereldgeschiedenis die zou aflopen in zesduizend jaar.

Daarop zou dan kunnen volgen een duizendjarige Sabbath, een vrederijk, een millennium. Daarmee bedoelde men echter nog geen Chiliasme.

Zeer verwarrend was hierbij de omstandigheid, dat er tweeërlei chronologie (tijdrekening) was. Die van de gewone Bijbel en die van de Septuagint. (Griekse vertaling van het Oude Testament.) De Septuagint heeft in de tijd voor en na de Zondvloed alles te samen ± 1500 jaar meer dan de gewone Bijbel. Volgens de Septuagint zou dus de 6000-jarige wereldgeschiedenis zijn vervuld ± 500 n.C.

En nu had er omstreeks die tijd inderdaad een geweldige verandering plaats. Het heidense Romeinse rijk werd een Christelijke staat, tenminste uiterlijk.

Geen vervolging meer, tempels gesloten, kerken gebouwd.

Dit gaf aanleiding tot de hoop, dat het duizendjarig rijk, het millennium reeds was aangebroken. De Kerkvader Eusebius stelde het begin met de eerste Christen keizer Constantijn. Augustinus onderstelde, dat het millennium feitelijk reeds was begonnen met de hemelvaart van Christus.

Maar het vrederijk is niet gekomen en de duizend jaren zijn reeds lang verlopen. Eerder toenemende demonie, zegt J. H. Bavink in zijn boek: "En voort wentelen de Eeuwen."

Lag de fout aan de verkeerde chronologie?

Volgens de gewone Bijbelse chronologie, die ook de Joodse is, zal omstreeks het jaar 2000 de wereldgeschiedenis haar 6000 jaren hebben bereikt.

Dan zou men dus volgens die theorie, 1000 jaren voor een dag, de grote verandering kunnen verwachten.

Waren wij nu nog bezield van diezelfde middeleeuwse vroomheid, dan zouden we nu met spanning moeten uitzien naar het jaar 2000.

Maar . . . die theorie, ofschoon ze altijd geleefd heeft in de Kerk, berust toch slechts op één tekst, n.l.: "duizend jaren voor één dag".

Wij horen er dan ook niet van. Waarschijnlijk is men door onvervulde verwachtingen voorzichtig geworden.

Maar nu wordt plotseling in deze tijd toch het jaar 2000 zeer belangrijk. Maar van een geheel andere zijde. Nu wordt het jaar 2000 naar voren getrokken in kringen, waar men het niet zou verwachten. En van een totaal onbijbels standpunt, n.l. van humanistisch standpunt. Daar spreekt men nu zelfs van: **Het magische jaar tweeduizend.**

Hoe komt dat?

Van humanistisch standpunt gezien, heeft de grootste ontdekking, die de mensheid ooit heeft gedaan, plaats gehad in de twintigste eeuw.

En die ontdekking is, dat de mensheid is gaan inzien, dat zij is op de evolutie weg. Dat is voor de humanistische mens geworden het opgaan van: "Het licht der Wereld". Tot nog toe dwaalde de mens rond in het duister, en wist hij niet vanwaar hij kwam, en waar hij heen ging. Slechts door toeval, door oneindig veel vallen en opstaan, is hij tot hier toe gekomen. (Dat is vanzelf, van humanistisch standpunt gezien.)

Maar nu, in de morgenschemering van de aanbrekende dag, begint de mens zijn weg te herkennen. De weg die achter hem ligt in het duistere dal der historie.

De weg die voor hem ligt, en die wijst naar de lachende heuvels van het aardse paradijs.

En het licht wordt nu hoe langer hoe klaarder. Het dringt nu tot de mensheid door, dat dit evolutieproces moet worden geleid, en dat de mens daardoor zelf zijn lot en de toekomst van **zijn** wereld in handen heeft.

Nu de mens begrijpt, dat hij dat evolutie-proces zelf kan leiden, houdt dat in, dat plannen moeten worden gemaakt, om die schone toekomst zo spoedig mogelijk werkelijkheid te doen worden.

Men wil nu zoveel mogelijk vooruitzien, om de toekomst te kunnen regelen. Daartoe is een nieuwe leer ontwikkeld, de toekomstleer of futurologie.

In een brochure: Visie of Visioen wordt hierover geschreven.[1] De ondertitel is: Beschouwing over het jaar 2000. In die brochure worden onderwerpen genoemd, waarmede deze toekomstleer of futurologie zich bezig houdt. Een kleine greep, van wat in dat boekje wordt genoemd, aan toekomstplannen.

Atoomenergie moet voor vreedzame doeleinden worden aangewend, b.v. ontzilting van zeewater, bevloeiing van woestijnen.

Het weer moet steeds meer worden bestudeerd en beheerst.

De ruimtevaart opent ongekende mogelijkheden, b.v. mijnbouw op de planeten.

Ook diepzee mijnbouw wordt mogelijk. Automatisering van fabrieken maakt steeds minder arbeiders nodig, dus 4-daagse werkweek.

Ontwikkeling medische wetenschap kan algemene immunisatie brengen tegen besmettelijke ziekten. Kunstorganen, hart, nieren, enz. kunnen het leven verlengen en lijden verminderen. Blinden kunnen leren zien, doven horen. Bovendien zal men trachten de erfelijkheid van de mens zelf te verbeteren.

Ongeveer 1980 hoopt men het voedingsvraagstuk te hebben opgelost door oceaanfarming en fabriceren van kunstmatige eiwitten.

Uitvindingen gaan steeds sneller en nog fantastischer vooruit-

(Vervolg op pag. 10)

Garlic is goed voor U

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.
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(Adv.)

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Het Magische Jaar 2000

(Vervolg van pag. 9)

gang van wetenschap en techniek is verder te verwachten.

Dat zijn enkele van de onderwerpen waarmee de futurologie zich bezig houdt. Men meent voorlopig vooruit te kunnen zien, tot het jaar 2000 en tot daartoe te kunnen plannen. Vandaar dat men nu spreekt van: "Het magische jaar 2000".

Maar om die ontwikkeling te kunnen beheersen, moeten de plannenmakers zoveel mogelijk macht hebben.

De tendens is, dat een kleine elite die plannenmakers moet leiden. En wat meer macht die kleine groep heeft, wat beter planning.

De onberekenbare factor hierbij is de mensheid zelf. De mensheid moet er toe gebracht worden om zulk een leiding van een kleine elite te aanvaarden. Dit zou kunnen door een wereldrevolutie, waarbij zulk een kleine groep de macht grijpt, en door terreur behoudt. Het voorbeeld daarvan ziet men in de communistische landen.

Een andere vorm van revolutie is mogelijk door mentaliteitsbeïnvloeding, d.w.z. de publieke opinie in een bepaalde richting leiden.

Dit is meer geschikt voor de Westerse democraten. Door Pers, T.V. enz. kan de publieke mening zo worden geleid, dat de mensen het zelf niet eens merken. Deze democratische bevolking moet zo worden beïnvloed, dat zij geen andere uitkomst meer ziet, dan wereldeenheid en wereldregeer.

Het voornaamste middel om dat te bereiken kan zijn vrees. Vrees voor dreigende chaos. Zo moet aan de mensheid de overtuiging worden opgedrongen, dat wereldregeer onvermijdelijk is, het enige redmiddel tegen de naderende chaos. "Een wereld, of geen wereld," liet men koningin Juliana in een redevoering zeggen.

Het schijnt dat naar de stadium thans de Westerse wereld, in 't bijzonder Amerika op weg is. Degenen die de wereldproblemen proberen te leiden in die richting hebben daarom voorlopig geen belang bij geordende politieke toestanden. Van dat standpunt gezien is het zo, hoe meer politieke verwarring, hoe beter, hoe sneller het einddoel; de wereld rijp te maken voor wereldregeer, zal worden bereikt.

Als men daarmee rekening houdt, begrijpt men veel, van wat heden de wereld in beroering houdt.

Een machtig middel in die richting van chaos is de zgn. generation gap. Deze generation gap probeert een kunstmatige wig te drijven tussen ouders en kinderen, tussen ouders en jongere generatie. Vanzelf, enige tegenstelling tussen de oudere en de opkomende jongere generatie is er door alle eeuwen heen geweest. Maar deze hedendaagse generation gap komt niet uit de jeugd zelf op, het is geen natuurlijk verschijnsel, maar wordt via Universiteiten en kerken aan de jeugd opgedrongen. Het wordt voorgesteld als een axioma. Ook in Christelijke kringen wordt daaraan toegegeven.

Men leert de jeugd: De oudere generatie heeft de wereld in een hopeloze toestand gebracht. Oorlogen, revoluties, pollutie, racisme, armoede, bevolkingsexplosie enz. Daaruit blijkt, dat de oudere generatie onbekwaam is. De jeugd moet ingrijpen, de leiding overnemen. Zij zullen het beter kunnen.

Zo wordt de jeugd gevleid. Men werkt op hun hoogmoed. Daar is de jeugd zeer vatbaar voor. Vooral de studerende jeugd.

Die arme misleide jeugd begrijpt niet, dat ze slechts wordt misbruikt om de chaos te bevorderen. Want de jeugd zou niet in staat zijn om een werkelijke revolutie te veroorzaken.

Dat zouden heden misschien de arbeidersorganisaties kunnen doen. Maar de hedendaagse arbeider heeft het veel te goed om daarvoor zijn bestaan te wagen. Hij zou er weinig bij kunnen winnen. Hij hoort ook wel eens iets van de economische omstandigheden in Rusland.

Deze soort jeugdbeweging en generation gap kunnen slechts meewerken om chaos en degeneratie te veroorzaken. En dat is dan ook het doel. Degeneratie van de Christelijke grondslagen van de Westerse samenleving, dat is het doel. Allereerst op religieus gebied.

Aan de jeugd wordt opgedrongen de idee, dat de Kerk niet meer voldoet voor de jeugd. Alles moet anders. Andere vormen. Andere moraal. Ander Evangelie. Ook in de orthodoxe kerken zijn leiders die daardoor worden verblind. Als men het maar vaak genoeg zegt, gelooft de jeugd het wel.

De bestaande cultuur moet worden afgebroken. Daartoe is een totaal gedegenereerde kunst uitgedacht. Aan de jeugd wordt nu wijsgemaakt, dat dit speciaal hun kunst is, die door de oudere generatie niet kan worden verstaan. Beeldende kunsten, muziek, literatuur, dans, alles valt er aan ten prooi. Zie maar eens een hedendaagse schilderijententoonstelling. Wie niet mee bewondert verstaat zijn tijd niet. Ook hier zijn Christelijke leiders die geen weerstand durven bieden, ja zelfs voorgaan. Dat is geestelijke pollutie.

En om de jeugd nog meer van streek te brengen dienen drugs, ongebonden sexuele vrijheid, met haar gevolgen van pornografie, abortie, homosexualiteit, allemaal degeneratie verschijnselen, waartegen geen doeltreffende maatregelen mogen worden genomen.

Daarmee gaat samen, toenemende criminaliteit. Het kan zo ver komen, dat men nergens meer veilig is. Zulks wordt bevorderd door de hoogste rechterlijke macht. De misdadiger wordt beschermd, meer dan zijn slachtoffer, de politie wordt gehandicapt. Ook black power, bevolkingsexplosie behoren tot de spoken.

Een niet-win oorlog in Vietnam wordt gebruikt om bestrijding van het communisme onpopulair te maken. En dat geeft weer aanleiding de binnenlandse onrust aan te wakkeren, die zich uit in desertie, vredesmarsen, campus onrust. Zo is het de gehele wereld over. Kleine oorlogen overal. Ierland, Cyprus, Nabije Oosten, Vietnam, Pakistan, Nigeria, Sudan, enz. Er komen steeds meer bij.

Zoals boven gezegd, dat alles kan meewerken om ook de Westerse democratieën rijp te maken voor aanvaarding van werldheerschappij.

Dat behoort bij de politieke planning.

Nu is dat magische jaar 2000, die wereldwelvaartstaat, door werelddictatuur van een kleine elite het einddoel van een evolutie-filosofie. Voor zulk een humanistisch evolutie-proces naar het aardse paradijs hier en nu, is feiteljk het Christendom met haar hoop op een hiernamaals een loodzware traditie, die de humanistische vooruitgang belemmert. Daarom die religieuze en culturele afbraak van de Christelijke grondbeginselen van het volkerenleven.

Dat is de antithese zoals die heden staat. En die antithese richt zich altijd weer tegen de Kerk.

v. d. Werff,
Thamesford, Ont.

(Wordt vervolgd.)

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(45)

Op de gecombineerde vergadering van jongens en meisjes wordt druk over de te houden feestvergadering gesproken. Alles is al in kannen en kruiken. Toneelstukjes, inleidingen, zangvereniging. Enkele kleine onderdelen moeten nog geregeld. Eén daarvan is het lenen van een geweer of buks voor het toneelstukje. Reitse, die er voor zou zorgen, deelt mee dat de politie geen medewerking kon verlenen. Het uitlenen van wapens was verboden. De jagers, die een geweer hebben van een driehonderd gulden, lenen dat ook niet uit. Nu is Leiden in last.

"Waar krijgen wij een geweer of buks? Want het stukje staat of valt er mee!"

"O, ik zag laatst bij die Amerikaanse kippenfokker een knots van een buks hangen." Lies heeft het gezegd, voor ze er aan denkt. "Ga daar maar eens vragen, Reitse," voegt ze er gauw aan toe.

"Ik ken die man helemaal niet." Reitse wil er niet naar toe. Er gaat een koor van stemmen op. Daar moet Lies maar even naar toe, die haalde er laatst ook tweehonderd gulden weg. Lies spartelt nog tegen, maar ze kan niet tegen de anderen op. Ze zal de buks gaan vragen. Het is gek, maar er is in haar hart ook een beetje plezier, dat ze nog eens bij die Hoeneveld gaat kijken. En toch . . . ze ging liever niet.

De wulpen roepen hun weemoedig geluid in de stille voorjaarsavond boven de heide. Eind april, het gaat weer lente worden.

Jilderd Hoeneveld luistert naar die vreemde roep van de grote weidevogel. Schemer waast rond zijn huis. Jilderd, recht van lijf en leden, een knappe jonge kerel nog na al zijn ronddolen over de wereld. Ja, hij zal eens in huis gaan. De krant inzien. In een boek lezen en naar bed. Zal hij dat altijd, jaren en jaren, als hij gezond mag blijven, doen? Nee, Jilderd schudt het hoofd. Dit leven alleen kan hem niet bevredigen. Er zal een dag komen, dat hij zijn huis met land zal verkopen en weg trekken uit deze stille wereld. Hij komt nog wel eens bij zijn ouders, maar in het dorp voelt hij zich niet echt thuis meer.

Vreemd is het; vijftien jaar hunkerende hij in verre landen naar het oude dorp. Arm wilde hij niet terug komen. En hij kwam er rijk terug en was er een vreemde.

Jilderd gaat in huis. Hij steekt de grote petroleumlamp aan. Rozig valt het licht over de bekende dingen om hem heen. Hij pookt de haard wat op, want het is nog koud.

Hij heeft de krant genomen en kijkt hem door. De Ierse vlieger Frits Maurice heeft met twee Duitsers een oceaanvlucht van het Westen naar het Oosten volbracht. Ja, de wereld verandert, nu vliegen ze al naar Amerika. Even toeven zijn gedachten in het verre land, dan is er gerucht op het erf. Jilderd hoort iemand lopen. Zeker één der buren. De buitendeur wordt geopend. "Zal ik maar binnen komen?"

Jilderd staat roerloos. Die stem. Is ze daar weer? "Ja, kom maar binnen." Daar staat ze in het roze lamplicht.

"Goedenavond Hoeneveld. Dat had u zeker niet gedacht, dat ik daar nu al weer was."

"Nee, dat had ik zeker niet. Gaat u zitten."

Ze zit aan tafel tegenover hem. Haar boodschap is spoedig verteld. "Ja, met alle genoegen kunnen ze de buks krijgen. Moet ik hem brengen of halen ze het ding op? U fietst er toch niet mee over de schouder?"

"Dat zal ik maar niet doen," zegt ze. "Ik had er natuurlijk helemaal geen bezwaar tegen om het wel te doen, maar je laat wel eens wat om de mensen, hè?"

"Ja, allicht. Hoewel, ik geloof niet, dat u zich daar het meeste van aantrekt."

Ze haalt even de schouders op. "Zo, denkt u dat. Komt u ook op ons feest volgende week?"

"Dat kon ik wel eens doen," zegt hij. "Ik wil wel eens horen wat jullie te vertellen hebben."

"Mooi, u zit hier ook elke avond maar wat alleen te kijken zeker?"

"Ja, in de regel wel. Wilt u een kop koffie. Ik heb ze klaar."

Ze lacht: "Wel ja. De laatste keer thee, nu koffie. Wil ik inschenken?"

"Ja graag."

Daar zitten ze dan weer aan tafel. Jilderd draagt een geruit overhemd met vaste boord en grote borstzakken.

"Trek uw mantel maar even uit, als u wilt."

Lies trekt de mantel uit. Ze draagt een gele trui bij een zwarte rok.

Jilderd diept een kruidkoek op uit de kast.

"Alstublieft."

"Nou kijk eens aan," lacht ze.

Waarom blijf ik hier nu koffie drinken, denkt ze. Maar waarom zou ze het niet doen? Ze houden er hier op het dorp nu wel van die ouderwetse ideeën op na, van dit doe je niet en dat doe je niet, maar zij wilde daar toch altijd boven staan. Wat steekt er ook in? Er is opeens een drang in haar hart om meer van deze man te weten. Je doet aan evangelisatie, je komt bij de mensen en praat met hen. Ze mag toch ook wel weten waarom deze mens zo uitzonderlijk alleen woont, terwijl zijn ouders nog leven. Waarom zal ze niet proberen iets van deze man te begrijpen?

"Dus u verveelt zich niet zo 's avonds," opent ze de aanval.

"Vervelen zelden, nee, dat niet."

"Wat dan wel?" ontvalt haar.

Jilderd kijkt weer in de heldere ogen. Ja wat dan wel? Zal hij dit meisje iets van zijn leven vertellen?

"Nou ja," zegt hij, "als je vijftien jaar van huis bent geweest en je komt dan weer thuis, ben je wel een vreemde geworden. Tenminste, dat is mij zo gegaan!"

"En als je je dan ook nog helemaal terugtrekt en op je zelf gaat leven, dan zal dat niet beter worden, denk ik zo."

"Nee vast niet," zegt hij. "Maar ik zie dat als de enige oplossing."

"Oplossing? Waarvan als ik het weten mag?"

Jilderd schuift op zijn stoel heen en weer. Dit meisje met haar heldere ogen, met haar mooie gezicht, haar gave tanden, drijft hem in het nauw. Het is vreemd, maar erg vindt hij dat niet.

"Oplossing van de kwestie, dat je niet meer past in je omgeving."

"Ik vind die oplossing niet erg geslaagd," zegt ze. "Ik krijg de indruk dat u zich verschuilt. Als u ergens anders dan in uw oude dorp wilt wonen, kunt u toch wel tussen de mensen blijven?"

"Ik vond het hier eerst prachtig. Mijn grootvader woonde hier vroeger. Als kinderen gingen wij hier, met onze ouders, eens per jaar met de tentwagen naar toe. En dat blijft je dan als iets bijzonders bij."

"Maar het valt later toch tegen?"

"Ja toch wel."

Het is even stil in de kamer. Lies drinkt haar koffie. "Uw koffie is goed," zegt ze prijzend.

"Ja koffie zetten heb ik in Noord-Canada wel geleerd, daar heb je er de tijd voor."

"Een bar leven zeker?"

"Ja. Bar, koud en eenzaam. Ik heb daar een kerstfeest beleefd. Maar gelukkig slechts één keer."

"En nog aan kerstfeest gedacht toen?"

"O ja, ik heb Lukas 2 daar gelezen bij veertig graden vorst. Maar wij hadden het wel warm in de hut. Er stond een orkaan. Alles trilde."

Zo, hij komt toch wat los, denkt ze. "En gaf dat u toen houvast, dat evangelie van de geboren Koning, en u en uw kameraden?"

"Wij waren met zijn beiden. Maar mijn kameraad las nooit in de bijbel. Al die vijftien jaar heb ik veel troost gehad aan mijn bijbel. Ja ik voelde mij vaak eenzaam."

Ze kijkt hem opeens recht aan. Er is iets als medelijden in haar hart met deze nog jonge kerel, die zich vaak eenzaam voelde, maar toch troost vond in zijn bijbel.

"U was dus al vroeg van huis getrokken. Hoe oud was u toen, of mag ik dat niet vragen?"

Buiten roepen de wulpen weemoedig en treurig. Jilderd komt in een weke stemming. Zal hij dit meisje vertellen, waarom hij van huis ging en hoe? Als er één is die dat begrijpen zal, is zij het wel. En waarom zou hij het niet doen? Meer dan een aardige vriendin zal zij toch niet voor hem kunnen zijn. Hij kan eens afwachten, wat ze zal zeggen na zijn biecht.

Maar zal hij het wel doen?

"Als u het liever niet vertelt, moet u het niet doen, natuurlijk. Ik moet ook eens weer naar huis."

Jilderd neemt zijn besluit. Zij moet nog niet vertrekken. Als ze eens iets voor hem kon zijn, nou, maar dan moet ze eerst alles weten. Misschien zijn alle illusies dan kapot, maar dat moet gewaagd.

"Toen ik een jongen was voer ik als schippersknecht bij een oude brommerige schipper. Lange, lange dagen moest ik werken en het eten was bar slecht. Mijn ouders vonden toen zoiets heel gewoon. Alle jongens werkten lang. Maar toen ik twintig jaar was wilde ik dat gebeul niet meer. Toen liep ik weg."

"Of je gelijk had," zegt ze. "Ouders zien het ook wel eens verkeerd."

(Slot volgt)

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Praise be to God, our Creator, for He sent us

ROBBIE

Robert Sary David,

born April 22, 1971.

Ps. 138:1-3.

A brother for Breeze and Jack Jr.

Dr. and Mrs. Jack Veenstra.

London, Ont.

With thankfulness to the Lord we joyfully announce the birth of our fourth child, a son, whom we call

GREGORY DONALD

A brother for Deborah, Jeffrey, Catherine.

Born May 26, 1971.

William and Cobie Hanenburg (nee Hibma).

Innerkip, Ont.

"O taste and see that the Lord is good." Ps. 34:8(a).

Thankful to our Heavenly Father, we announce the birth of our son,

LUKE ALLEN

born June 1, 1971.

A brother for Anthony, William, Jodi, Joy.

Proud parents:
Mr. & Mrs. Tony Boonstra.

80 Bailey Ave.,
St. Thomas, Ont.

Born to Jake and Emmie Dykstra (née Van Belle), God's gift, a daughter,

KIRSTEN NICOLE
(Kristi)

June 5, 1971.

102 Mill St.,
Oshawa, Ont.

On June 7, 1971 God blessed us with the birth of a healthy baby daughter, who we named

TRACY LYNNE

The thankful parents:

Rini and Anne Van Herk and happy brother: Craig,
Colonsay, Sask.
(R.C.M.P. Det.)

Proud grandparents:
Mr. & Mrs. C. Van Herk, Port Alberni, B.C.
Mr. & Mrs. G. Bandringa, Maple Ridge, B.C.

Kees & Nell Vanturennout (née Witvoet) are happy to announce the arrival of

CARL WILLIAM

born June 11.

What shall we render to the Lord
For his bounty to us?
We'll offer as a token
Our constant praise to Thee.

184 Old Ancaster Rd.,
Dundas, Ont.

Mr. & Mrs. D. Wesseling are pleased to announce the forthcoming marriage of their daughter

ALICE

to

Mr. BOB VAN WINGERDEN

son of Mr. & Mrs. Bob Van Wingerden of St. Catharines, Ont. on June 26, 1971, at 5:30 p.m. in the Chr. Ref. Church of Simcoe, Ont., with the Rev. Fred. Bakker officiating.

Future address:
33 Victoria St., Simcoe, Ont.

Mr. and Mrs. A. Seinen, Box 24, Houston, B.C. are happy to announce the forthcoming marriage of their oldest daughter

GRACE ANN

to

Mr. JOHN HOLS

son of Mr. and Mrs. G. Hols, R.R. 1, Chemainus, B.C.

The wedding will take place on July 2nd, 1971 in the Chr. Ref. Church, Houston, B.C.

Rev. J. Van Dijk of Terrace officiating.

Mr. & Mrs. Martin Vyn of Hamilton, Ontario wish to announce the forthcoming marriage of their daughter

PATRICIA

to

Mr. THEODORE BEZEMER

son of Mr. & Mrs. William Bezemer of St. Catharines, Ontario.

The wedding will take place on July 6, 1971 in Mt. Hamilton Chr. Ref. Church at 6:30 P.M.

Rev. H. Menninga officiating.

Mr. and Mrs. R. Kingma of R.R. #7, Strathroy are pleased to announce the forthcoming marriage of their youngest daughter

CORRIE

to

Mr. JOHN BEINTEMA

oldest son of Mr. and Mrs. R. Beintema of R.R. #4, Watford, Ont.

The wedding will take place D.V. on July 7th, 1971 at 7:30 P.M. in the Westmount Christian Reformed Church, Strathroy.

Rev. J. Vugteveen officiating.

Future address:
R.R. #3, Kerrwood, Ont.

Mr. & Mrs. Reimer Terpstra of Delta, B.C. are pleased to announce the engagement of their daughter;

GRACE SABINA

to

Mr. JOHANNES J. VANDERHEYDEN

son of Mr. & Mrs. M. Vanderheyden, Oshawa, Ont.

Wedding to take place at the First Christian Reformed Church, Delta, B.C., July 10, 1971 at 3 P.M. Rev. G. Pols officiating.

Witmarsum 1926 — Blenheim 1971

On Wednesday, June 23, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

ARIE ROEMER

and

WILHELMINA ROEMER—DE VOOGD

their 45th wedding anniversary.

We hope that the Lord will bless them, and spare them for each other and for us.

Their thankful children:

Jan & Anneke Roemer, Chatham.

Piet & Alberta Roemer, Lake Orion, U.S.A.

Loeky & Piet Luyt, Chatham.

and 13 grandchildren.

Open House in Blenheim Chr. Ref. Church on Wednesday evening, June 23, 1971.

The Lord willing, on July 7, 1971, we hope to celebrate with our dear parents and grandparents

JOHN SCHREIBER

and

SJOUKJE SCHREIBER—BOSGRA

the occasion of their 40th wedding anniversary.

We praise the Lord for keeping them all those years and pray that He will continue to bless them.

Their grateful children and grandchildren:

Gordon and Nellie Schreiber, Joyce and Robert, Georgetown, Ont.

Pete and Alice Schreiber, Judith, John and Sandra, Glen Williams, Ont.

Bert and Alice Schreiber, Sylvia, Martha, John and Derek, Ottawa, Ont.

Dennis and Riemke Hancock, Timothy and Tanya, Georgetown, Ont.

2 Bennett Place,
Glen Williams, Ont.

With much gratitude to God, on June 11, 1971 we celebrated with our parents and grandparents:

KLAAS AMSINGA

and

MARCHIENA AMSINGA, nee FEDDES

the occasion of their 40th wedding anniversary.

Their thankful children:

Ingersoll, Ont.:
Joe and Ann Amsinga.

Thamesford, Ont.:
Henry and Greta Amsinga.

Seaforth, Ont.:
Leen and Agatha VandeBan.

Smithville, Ont.:
John T. Amsinga.
and 13 grandchildren.

Strathroy, Ont.
112 McKellar.

1931 — 1971

"Behold, the eye of the Lord is on those who fear him, on those who hope in his steadfast love." Psalm 33:18

On Saturday, July 3rd, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

JOHANNES COLYN

and

CHRISTINA O. COLYN—SCHERFF

their 40th wedding anniversary.

That the Lord may continue to bless them richly, is the prayer of their thankful children and grandchildren.

Bill and Margaret Colyn, Wellandport.
Joe, Margaret, Jim, Anita, Dorothy, Sylvia, David.

Jake and Annie VanderMeulen, St. Ann's.
Earl, Christine, Evelyn, Marlene, Jacqueline, Elizabeth, Andrew.

Allard and Imie Colyn, Smithville.
Randy, Karen, Henry.

Henk and Joanne Knevel, Beamsville.
Andrea, Michelle, Almyra, Peter.

John and Mary Colyn, Vineland.
Dale.

Andrew and Gerda VanderKloet, St. Catharines.

R.R. #1,
Vineland, Ontario.

On Wednesday, June 16, 1971 our parents

GERKE DYKSTRA

and

HEILTJE DYKSTRA (WAGENAAR)

hope to have celebrated their 35th wedding anniversary together with their brothers and sisters in the Netherlands.

That the Lord will continue to grant them His rich blessing is the wish of their thankful children.

Bill and Ada Dykstra.
Don and Theresa Dykstra.
Ralph and Hilda Dykstra.
Andrew and Margaret Dykstra.
Corrie and Andrew Van Dyke.
And 11 grandchildren.

Barrie, Ontario.

Eindhoven 1936 — Edmonton 1971

On Friday, June 25, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

JAN KNOOP

and

ANTJE KNOOP, nee BEENS

the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children.

Jack and Tina Knoop.
Harry and Shirley Knoop.
Gretha and Marinus Meyerink.
Cornel and Sharon Knoop.
Ann and Allan Klaver.
Joanne and Jack VanTwuyver.
John Knoop.
Henry Knoop.
Jeanny Knoop.
Ed Knoop.
And grandchildren.

Open House Saturday, June 26, 1971, 3 p.m. - 9 p.m., 10516 - 129 Street, Edmonton.

We are thankful to the Lord that we might have celebrated with our parents

Dr. PAUL G. SCHROTENBOER

and

BERNICE D. SCHROTENBOER—OATMEN

their 25th wedding anniversary on June 18, 1971.

We thank the Lord for our parents and pray that He will continue to bless them and spare them for each other and us.

Their children:
Calvin.
Murray.
Jerry.
Ron.

Buitenpost 1946 — Burlington 1971

On June 27, 1971, the Lord willing, we shall celebrate with our dear parents,

KLAAS PROCEE

and

ANNA PROCEE (ELZINGA)

their 25th wedding anniversary.

Stuart and Heidi Spoelstra, Sean.
Jerry Procee and Cynthia Baker.
Henry Procee.

216 Belvenia Rd.,
Burlington, Ontario.

We wish to thank our relatives and friends for the lovely gifts and cards received on our 35th wedding anniversary.

Mr. & Mrs. Adrian Gelok.

Oakville, Ont.

Hiermede bedanken wij allen voor de vele blijken van belangstelling, ondervonden bij ons 45-jarig huwelijksfeest.

Mr. & Mrs. Pieter Damsma.

1253 Ottawa St. S.,
Kitchener, Ont.

(Door een vergissing onzerzijds eerst heden geplaatst. Adm. C.C.)

We would like to thank everyone who helped to make our 25th wedding anniversary an unforgettable day.

Mr. & Mrs. B. de Boer.

R.R. 2, St. Mary's, Ont.

On June 7, 1971 the Lord called home from the Academic Hospital in Leiden our beloved husband, father and grandfather,

NICOLAAS CHRISTIAAN KINKEL,

in his 68th year.

Husband of
G. Kinkel—Reyngoud, Brantford.

W. Kinkel,
P. Kinkel—Bokma,
Charmaine and Nicolaas, Simcoe.

I. Reitsma,
W. Reitsma—Kinkel,
Brenda and Yvonne.
C. Kinkel,
D. Kinkel—Clark,
B. Kinkel,
all of Brantford.

Funeral was held on June 12, 1971 in Woubrugge, Holland.

Op donderdag 10 juni 1971 heeft de Here plotseling tot Zich genomen onze geliefde man, vader en grootvader

DOEKE DAM,

op de leeftijd van 70 jaar.

Ancaster, Ont.:
Dieuwke Dam—Braaksma.

Hamilton, Ont.:
E. Dam,
W. Dam—Damsma.

Hamilton, Ont.:
J. Slagter,
J. Slagter—Dam.

York, Ont.:
A. De Leeuw,
L. De Leeuw—Dam.

Ancaster, Ont.:
R. Vyn,
J. Vyn—Dam.
en 10 kleinkinderen.

Ancaster, Ont.
33 Garden Ave.

On 12 juni 1971 heeft de Here tot Zich genomen en uit haar langdurig lijden verlost

GEPKE SLIGTER, geb. VISSER

Ze had een sterk geloof in haar Heer en Heiland, door wiens kracht ze ook het lijden dragen kon.

Haar liefhebbende man
A. Sligter, Redcliff, Alta.
Mr. and Mrs. L. Sligter, Vancouver, B.C.
Mr. and Mrs. C. Sligter, Redcliff, Alta.
Mr. and Mrs. H. Hazelaar, Medicine Hat, Alta.
Mr. and Mrs. H. Sligter, Burnaby, B.C.
Miss Martha Sligter, Burnaby, B.C.
Mr. and Mrs. P. Sligter, Calgary, Alta.
en 5 zusters en 4 broers in Holland.

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SUMMERJOB

15-year-old girl, fond of children, would like summerjob in good home, in S.W. Ontario. Write to #2558, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted on dairy farm, for September 1 or earlier, an

EXPERIENCED HERDSMAN

Good wages and 3-bedroom house with all conveniences. 4 Miles south of Woodstock. Church and Christian School. Phone 424-9264. S. Ysselstein, R.R. 4, Woodstock, Ont.

Chr. Ref. weduwe, 51 jaar, zoekt

KENNISMAKING

met een nette heer, ongeveer dezelfde leeftijd. Brieven onder no. 2357, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

BARBERSHOP

full price $9,000, showing income over $10,000 a year. Very best of equipment, modern 7-year-old building. Good location. Inquiries treated confidential. Call S. H. (BERNIE) BOERSMA, Real Estate Broker, Sarnia, Ont. at 344-2433 or 845-3178.

FARMHOUSE FOR RENT

Livingroom, 3 bedrooms, kitchen, 4-pc. bathroom, water, oil-heated. Located between Bolton and Nobleton, 15 miles north of Toronto. Rent $100 monthly. Please contact Mr. K. Koenes, 4329 Wilcox Rd., Mississauga, Ont. (telephone 416—277-8578).

TRAVELLING?

A family visit to your Family (airconditioned) Christian Bookstore may be one of the highlights of your summer-holidays. Close to all major highways, in downtown Burlington (468 Brant). **Your Family Christian Bookstore,** (G. Denbok, proprietor.)

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Reserve your summer cottage now on beautiful Lake Simcoe,

inside conv., excellent fishing, swimming and boating. Large playground 1½ miles from Chr. Ref. Church. Trailer space available. Special rates in off season. Call 705 - 326-4131. Wm. Vanderheide & Henry Zwiers, or write 640 High Street, Orillia, Ont.

DURHAM CHRISTIAN HIGH SCHOOL

is still interested in receiving applications for teaching in English. Send applications and transcript to: Mr. W. Bylsma, Principal, Durham Christian High School, Box 238, Bowmanville, Ontario.

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needs a

GRADE 4/5 TEACHER

for September 1971. Applications to be sent to Mr. Wm. Van Wieren, 202 Clarke Side Rd., London, Ont.

"BLINK BONNIE" COTTAGES

has openings for June till July 10 and from Aug. 15 till Sept. Phone or write to H. Vegter, R.R. 1, Coboconk, Ont., tel. 454-3473.

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Broad choice of layer, grower, turkey properties, too.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

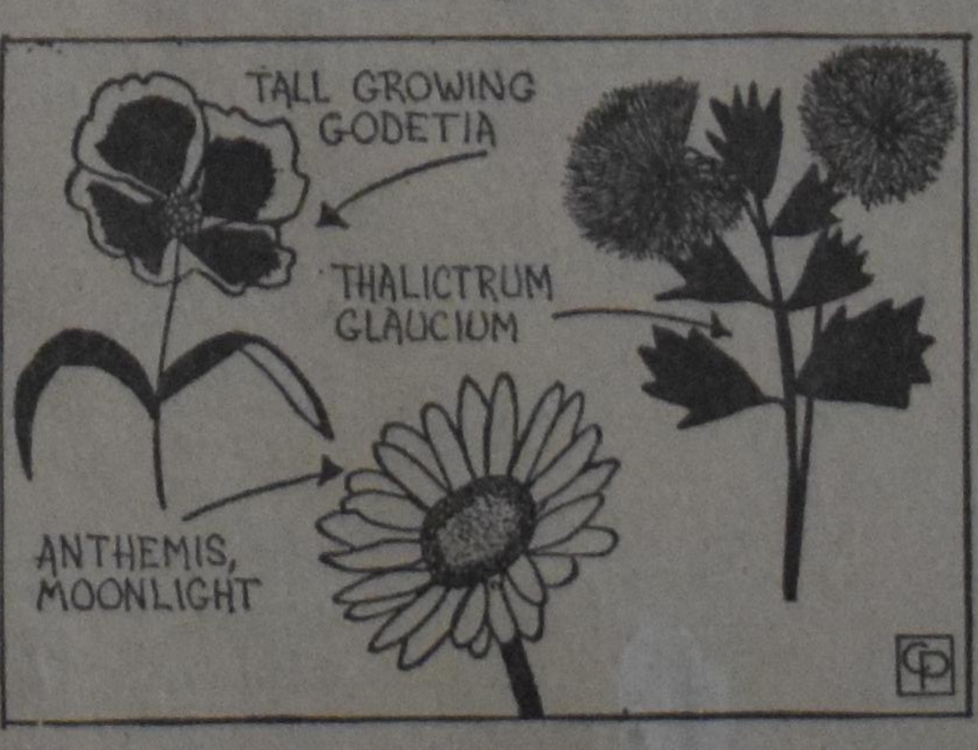
Write or phone for definite appointment.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Showy Flowers Even in Poor Soil

By EDNA HALLIDAY
Distributed by Central Press Association

A FEW ANNUALS and perennials will perform in poor soil. So, if you have moved into a new home and have not had time to improve the soil, you still can have a flower garden.

Portulaca will thrive in the hottest and driest area of the garden, even in poor soil.

Dwarf and climbing nasturtiums also thrive in poor soil. Both these annuals need sun.

As shown in the accompanying GARDEN-GRAPH, Godetia, known as the satin flower, also will grow almost anywhere, but it likes a little shade at noon, or a half shady location. There are dwarf and tall varieties available, also single flowered, as shown, or double and semi-double.

Monarch, dwarf single, grows 12" and becomes literally smothered with bright colored flowers in shades of pinks, white and reds.

Annual poppies are not too particular about soil, neither are zinnias and calendulas.

Two perennials which will grow in comparatively poor soil are shown. One is a July-blooming meadow-rue named Thalictrum Glaucium. The other is Anthemis Moonlight, whose daisy-like flowers are 2½" in diameter and are excellent for cutting, lasting several days in water. The plants bloom most all summer.

The meadow-rue grows 3' to 4' high. It attracts attention because of its feathery Chinese yellow fragrant flowers and oddly cut leaves.

(© 1971 King Features Syndicate, Inc.)

SYNOD'S DILEMMA

(Continued from page 1)

struggle against racism and may make us — the other ones — complacent.

We can only pray for Synod. We can ask for wisdom.

Some form of isolation of Chicago North is needed. Strong support for Lawndale and Garfield is absolutely mandatory. We should build in Chicago as everywhere a Christian school where all children are welcome. The black people in Chicago know by now that education is their way-up. They are ready and willing to go that way. We must not fail them.

It is not the blacks who must be isolated, but the whites whose school became a monument of a game of delays that Christians may not play.

I read a little article of Richard Needham in the Globe and Mail of this Saturday, June 5, which — from an other, more historical angle — drove this point home with me. He lectures:

> Democracy may be a self-limiting disease, as civilization itself seems to be. There are thumping paradoxes in its philosophy, and some of them have a suicidal smack. It offers John Doe a means to rise above his place beside Richard Roe, and then, by making Roe his equal, it takes away the chief usufructs of the rising. I here attempt no pretty logical gymnastics: the history of democratic states is a history of disingenuous efforts to get rid of the second half of that dilemma. There is not only the natural yearning of Doe to use and enjoy the superiority that he has won; there is also the natural tendency of Roe, as an inferior man, to acknowledge it. Democracy, in fact, is always inventing class distinctions, despite its theoretical abhorrence of them. The baron has departed, but in his place stand the grand goblin, the supreme worthy archon, the sovereign grand commander. Democratic man is quite unable to think of himself as a free individual; he must belong to a group, or shake with fear and loneliness — and the group of course, must have its leaders.

Well may we sing and pray: "Thy pardoning grace o God, command, Be merciful to us."

UP AGAINST THE WALL

by ROGER VERHULST

A year ago, in refernce to the Timothy-Lawndale matter, I wrote in the **Reformed Journal** that "It is of the nature of this crisis that the very definition of the church is at stake . . . to attempt another evasion, another delay, may well be suicidal . . . the very nature and meaning of the church is in jeopardy."

Now, a year later, it is difficult for some of us to believe that any real progress has been made. On the contrary, it now appears that the situation has deteriorated, and that the crisis of Faith and Order confronted by the Christian Reformed denomination is even more acute than it was a year ago.

What follows is prompted by that sense of urgency, by the conviction that the time is long past when it might have sufficed to speak softly, and to "reason together." It is prompted by the conviction that we have relied for too long upon words and committees, have debated too often and at too great length an array of equivocations.

So what follows does not purport to be a thorough, detailed, or dispassionate analysis; rather, it attempts to isolate, as briefly as possible, what seem to me to be the essential points in an admittedly complex situation. It suffers, perhaps, from oversimplication. Its intent is to speak bluntly; its objective to provoke a response in action.

With that in mind, then, I suggest

1) that Classis Chicago North has failed to comply with the Synodical directive to "bring its policy and practices into harmony with the deliverences of Synod without further delay;" and that therefore Classis Chicago North must be judged to be "in contempt of Synod, and in open disregard of the judgment of the church of Jesus Christ."

2) that by its failure to heed the demands of Synod, Classis Chicago North has forfeited its place of authority in our denominational structure, and may not claim to speak for, or by authority of, the denomination.

3) that the consistories and pastors of the Warren Park and First Cicero Christian Reformed Churches have acted without proper authority in

a. depriving the members of the Garfield Park Christian Reformed Church (unorganized) of their right to participate and vote in a congregational meeting; and in

b. suspending from the ministry the Reverend James La Grand, Jr., Pastor of the Garfield Park congregation.

4) that until the denomination effectively rights these wrongs, it shares the responsibility — and the guilt — for them, and risks being itself in "open disregard of the judgment of the church of Jesus Christ."

These are harsh conclusions. But it seems to me we cannot avoid drawing them. I believe sufficient evidence to suport these conclusions may be found by an examination of the Synodical and Classical documents involved. They are predicated in part, however, on the following considerations.

1) Synod is the highest legislative body in the denomination. It is also the highest executive and judicial body; which means that when Synod speaks to the denomination, it is speaking for the denomination; and that it speaks with authority. Its will has the force of law, and may be persistently disregarded only at the price of expulsion from the denomination. To hold a contrary position — to hold that Synod does **not** have authority to speak both for and to the denomination — is to hold that we are not a denomination at all, but only a fraternity of congregations. It is to affirm that there can be no denominational standards or positions; no true denominational **unity.**

2) Synod has spoken, with authority, to Classis Chicago North — enjoining it (in June, 1970) "without further delay" to deal with racism in its area. In doing so, Synod articulated what it clearly felt to be both the will of God and the will of the denomination. It proclaimed, in effect, that its stated position on racism was a point of doctrine, as well as of practice.

3) By delaying for nearly five months — until after the beginning of another school year — any response at all to Synod's demands, Classis Chicago North failed to comply with the directive to proceed "without further delay;" and by finally **refusing** (by a vote of 18 to 8) to declare that "the practice of excluding black covenant children from the school at Cicero out of fear is disobedient to Christ," and that "the present policy of the school board is not in harmony with Synod's declarations on race," Classis Chicago North failed to comply with Synod's directive to bring its "policy and practices into harmony with the deliverences of Synod." In the context of the Synodical declarations, it seems apparent that these failures to comply with the directives can only be construed as contempt.

4) At the moment Classis thus indicated its unwillingness to abide by the will of Synod and of the denomination (to say nothing of the will of God), it chose to step outside the denomination, and thus forfeited its claim to the obedience and by a proper regard for authority to dissociate himself from those actions of Classis Chicago of any group or individual whose obedience was properly due that denomination. Explicitly, under these circumstances, Rev. LaGrand was obliged both by conscience and by a proper regard for authority to dissociate himself from those actions of Classis Chicago North by which the Classis had effectively dissociated itself from the denomination.

5) Throughout and in spite of all of this, the denomination remained officially passive and silent. It allowed the pronouncements of Synod to be disregarded without so much as a whimper of protest. By its silence it permitted the "open disregard of the judgment of the church of Jesus Christ" to continue without any official or denominational opposition or restraint.

Finally, and in view of these considerations, it appears to me 1) that Synod 1971 can have no higher priority item than the decisive, permanent resolution of the crisis in Faith and Order thrust upon it by the action of Classis Chicago North.

2) that Synod '71 is obliged — in terms of past deliverences, its respect for the stated will of the denomination, and its concern to proclaim the Word and will of God — to institute disciplinary proceedings against Classis Chicago North without further delay.

3) that Synod 71 is obliged, in the name of the denomination, to acknowledge before God, and to the Lawndale-Garfield community, our collective failure adequately to deal with racism and disobedience within the denomination; and to call the denomination to repentance on that account.

These things, I think, are essential. For unless we do them — unless we strongly affirm the authority of Synod and the will of the denomination to enforce that authority — it will no longer be possible for Synod to speak with authority on any subject at all. The unity of the Christian Reformed Church will have been shattered beyond any hope of repair, since it will no longer be possible to define authoritatively what, in fact, it means to be Christian Reformed.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.

Sir John Herschel

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24. Ledger entry
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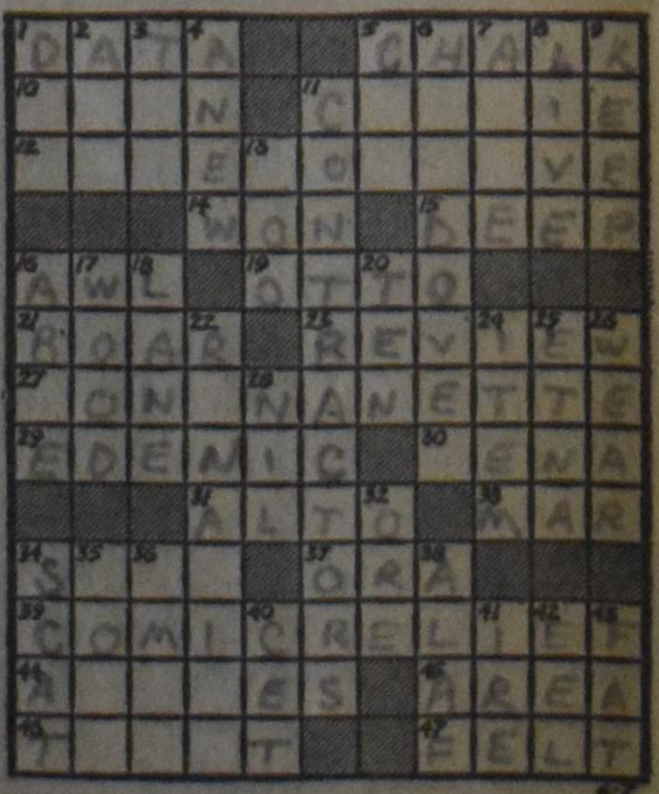

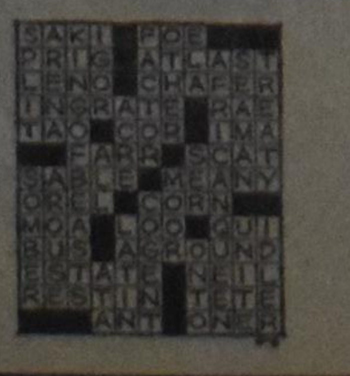

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